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METAPHOR AND COMPARISON

IN THE

EPISTULAE AD LUCILIUM

OF

L. ANNAEUS SENECA

BY

CHARLES SIDNEY SMITH

A Dissertation

SUBMITTED TO THE BOARD OF UNIVERSITY STUDIES OF THE JOHNS HOPKINS UNIVERSITY
IN CONFORMITY WITH THE REQUIREMENTS FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY

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PREFATORY NOTE

The delay in publishing this dissertation has been due partly to pressure of other duties, and partly to the desire to await the completion of the seventh edition of the "Antibarbarus," in order that references to that work might be corrected in conformity with the latest edition. I regret that unexpected difficulty and delay in obtaining a copy of D. STEYNS' "Étude sur les métaphores et les comparaisons dans les oeuvres en prose de Sénèque le Philosophe," Gand, 1906, prevented me from being able to make use of it before my manuscript was practically ready for the printer; and I am, therefore, obliged to content myself with a commendatory notice in this place.

September 4, 1909. C. S. S.

ERRATA.

On page 5, line 13, for "des", read der.
line 22, for "1828", read 1832.
On page 181, line 5, for "45", read 46.
for "133", read 135.

BIBLIOGRAPHY

Inasmuch as the present discussion is concerned rather with what Seneca himself said than with what has been said about him, it is not necessary to include here the somewhat extensive bibliography on the latter subject which was originally prepared in connection with the dissertation. I shall, therefore, only mention a few of the works which I have found especially helpful for my present purpose, namely: A. BIESE, "Die Entwicklung des Naturgefühls bei den Römern," Kiel, 1884 (pages 127–136 on Seneca); A. GERCKE, "Seneca-Studien," Jbb. f. class. Phil., Supplb. XXII (1895), 1. Heft; K. F. H. MARX, "Uebersichtliche Anordnung der die Medizin betreffenden Aussprüche des Philosophen L. Ann. Seneca," 22. Bd., Abhandl. d. kön. Gesellsch. des Wiss. zu Göttingen, 1877; F. I. MERCHANT, "Seneca the Philosopher and his Theory of Style," A. J. P. XXVI (1905), p. 44 ff.; H. A. MUNRO, "Virgil and Seneca," E. J. P. II (1869), pp. 144–146; and H. WIRTH, "De Vergilii apud Senecam philos. usu," Dissert., Freiburg, 1900. The text of the "Epistulae Morales" which has been used in collecting the examples is that of O. HENSE, Leipzig, 1898 (Teubner); and I follow his readings throughout, except as indicated in individual cases. Occasional reference is made to the translations of Seneca by A. PAULY and A. HAAKH (Stuttgart, 1828–1851) and J. BAILLARD (Paris, 1905).

Any study of metaphor and simile among the ancients must, of course, be under obligation to G. GERBER, "Sprache als Kunst," 2. Aufl., Berlin, 1885, II, p. 72 ff.; K. F. VON NÄGELSBACH, "Lateinische Stilistik," 8. Aufl. besorgt von I. MÜLLER, Nürnberg, 1888, p. 502 ff.; and R. VOLKMANN, "Die Rhetorik der Griechen und Römer," 2. Aufl., Leipzig, 1885, p. 415 ff. Of great value, also, is the discussion of the style of Seneca by E. NORDEN, "Die antike Kunstprosa," Leipzig, 1898, I, pp. 306–313; and the articles on individual words in J. Ph. KREBS, "Antibarbarus der lateinischen Sprache," 7. Aufl. by J. H. SCHMALZ, Basel, 1905–1907.

The bibliography for metaphor which is given by W. PECZ, on pp. VII–XII of his "Beiträge zur vergleichenden Tropik der Poesie," in Berliner Studien III (1886), is practically complete up to that date; and as this has been supplemented by the lists in H. L. WILSON, "The Metaphor in the Epic Poems of Statius" (Baltimore, 1898) and G. O. BERG, "Metaphor and Comparison in the Dialogues of Plato" (Johns Hopkins Dissert., 1903; publ. Berlin, 1904), it is sufficient for me merely to add a few recent titles, viz.: W. W. BADEN, "The Principal Figures of Language and Figures of Thought in Isaeus and the Guardianship Speeches of Demosthenes," Johns Hopkins Dissert., Baltimore, 1906; W. BARCZAT, "De figurarum disciplina atque auctoribus; Pars I, Auctores Graeci," Göttingen, 1904; R. FENGER, "De metonymiae in epigrammatis Martialis usu," Dissert., Jena, 1906; E. LINDSKOG, "In tropos scriptorum Latinorum studia," Commentt. Acad., Upsala, 1903; R. M. MEYER, "Das Gleichnis," Jbb. XI (1908), 1. Heft, pp. 63–72; J. PENNDORF, "De sermone figurato quaestio rhetorica," Leipz. Studd., 20. Bd. (1903); R. S. RADFORD, "Personification and the Use of Abstract Subjects in the Attic Orators and Thukydides," Part I (Johns Hopkins Dissert.), Baltimore, 1901; and L. VAN HOOK, "The Metaphorical Terminology of Greek Rhetorical and Literary Criticism," Dissert., Univ. of Chicago Press, 1905. For an interesting discussion of the troublesome subject of the development and grouping of Figures of Speech, see H. E. GREENE in Publications of the Modern Lang. Assoc. of America, Vol. VIII (New Series, Vol. I), Baltimore, 1893, p. 432 ff. A short but suggestive article on "The Force of Metaphor" is to be found on p. 397 of Scribner's Magazine for March, 1903.

For convenience of reference, I shall indicate DE-VIT'S edition of FORCELLINI'S "Lexicon totius Latinitatis" by F-DV.; HARPERS' "Latin Dictionary," edited by C. T. LEWIS and C. SHORT, by H. Lex.; a combination of these two by Lexx.; the seventh edition of the "Antibarbarus" by Antib.[7]; and A. OTTO'S "Die Sprichwörter und sprichwörtlichen Redensarten der Römer" (Leipzig, 1890) by Otto, "Sprichwörter."

INTRODUCTORY REMARKS

The prominent position which L. Annaeus Seneca occupies in the history of Latin literature is so well known that it hardly requires any discussion here. In sect. 287 of WARR'S edition of TEUFFEL'S "History of Roman Literature" he is described as "the most brilliant figure" of his time, "in point of literary skill . . . only comparable with Ovid, to whom he was vastly superior in intellect;" in sect. 288 it is said that "Seneca is as a writer also a faithful image of his period . . .; he purposely wrote in harmony with the prevailing taste and successfully courted the applause of his contemporaries;" and sect. 289 remarks that "the estimation in which the writings of Seneca were held caused them to be frequently copied and abridged." H. M. KINGERY, on pp. 18–19 of the Introduction to his edition of "The Medea of Seneca" (Crawfordsville, Ind., 1900) affirms that no study of the literature of Rome can afford to leave Seneca out of account, and that, by developing the tendencies already started by Ovid, he became the creator of a new school of rhetoric. D. COMPARETTI, "Vergil in the Middle Ages" (Engl. Transl., N. Y., 1896), p. 36, characterizes him as "Seneca, who strove to wed the worst extravagances of rhetoric with philosophy, and yet, in spite of all his failings, startles us with his genius." H. RIEGER, "Observationes Annaeanae" (Freiburg, 1889) declares (p. 5) that 'the history of the Latin language cannot be completed until the language of the most flourishing author of Silver Latinity has been so thoroughly examined that a certain judgment can be passed upon it;' and M. ZIMMERMANN, "De Tacito Senecae philosophi imitatore" (Bresl. philol. Abh., V. Band, 1. Heft, 1889) says (p. 2): "Is autem, qui inter auctores argenteae latinitatis principem tenet locum . . . L. Annaeus Seneca, quo nemo fere scriptorum Romanorum maiorem stili splendorem adsecutus est. Patris enim vestigiis insistens flumen verborum et volubilitatem, quam Ciceroniana oratio adfectaverat, distinctis et interpunctis inter-

vallis ita inhibuit, ut singulis colis morae atque respiratione intercederent, et quo magis singula cola coartabantur, eo magis clausula concisorum et initium emicabat, cum praesertim numeri oratorii et verborum collocationis maximam rationem haberet. Sed non solum brevitati sententiarum homo Cordubensis operam dabat, verum etiam, quoniam et ipse poeta erat, poetico solutae orationis colori, quo in genere maxime audacissimas translationes usurpat. Quantum id dicendi genus, quod L. Annaeus Seneca excolebat, habuerit momentum, inde elucet, quod non solum aequalium eius, verum etiam historicorum Romanorum praeclarissimi, Cornelii Taciti aures ita adfecit, ut is in eloquendo Senecae stilo accederet." In the course of his valuable and suggestive characterization of the style of Seneca, in the first volume of "Die antike Kunstprosa," Eduard Norden says (p. 306): "Seneca galt der Nachwelt gewissermassen als der litterarische Repräsentant der ersten Kaiserzeit," adding that, in the Middle Ages, he was better known than even Cicero, and that he "hat von jeher die Augen der Menschen auf sich gezogen: Hass und Liebe, bittere und milde Beurteilung sind keinem anderen Menschen und Schriftsteller des Altertums in gleichem Masse zuteil geworden." On p. 307, Norden continues: "Sein Stil war die cause célèbre für die archaistischen Kritiker von Trajan bis zu den Antoninen. . . . Der Grund für die Erbitterung und für eine solche Erbitterung ist klar: im Kampf der Parteien, der in der traianischen Zeit, nachdem er lange unter der Asche geglimmert hatte, emporflammte, in diesem Kampf . . . hielt die Partei der Modernen das Banner hoch, auf dem der Name Senecas leuchtete, während die reaktionäre Partei dies Banner herabreissen und ein anderes mit Cicero als Devise aufpflanzen wollte;" and again, on p. 312, he expresses the opinion that, in spite of his faults, Seneca is to be regarded as, next to Tacitus, the best representative of the "Modern Style." Compare also, A. Gercke, "Seneca-Studien" (p. 133 ff.), who mentions Pliny, Tacitus and Juvenal among the imitators of Seneca, and whose statement concerning the unfriendly attitude assumed toward him by the professional rhetoricians is proved by

such passages as Quint. 10, 1, 126 f.; Fronto, p. 155 f. Naber; and Gell. N. A. 12, 2, 1 f. On the other hand, we have Columella's description of him (De R. R. III, Chap. 3) as "excellens" and Pliny's (N. H. 14, 51), as "principe tum eruditionis ac potentiae." Tacitus, A. 13, 3, says that he had "ingenium amoenum et temporis eius auribus adcommodatum," and even Quintilian (l. c., sect. 128) makes the admission that he had many and great virtues, and attests his popularity by saying (sect. 126) "tum autem solus hic fere in manibus adulescentium fuit."

We should have expected, therefore, that the style of an author of such prominence, regarded so universally as a leading representative, if not the originator, of one phase of Latin literary development, would have long ago received a careful and exhaustive investigation. Yet H. Rieger, writing in 1889, is forced to confess (op. cit., p. 5) that 'Haase's complaint at the neglect of the language of Seneca, more than twenty-eight years ago, has as yet borne little fruit;' and since Rieger's own dissertation, which deals with the causal particles in Seneca, the only important works along this line which have been published are: G. REINECKE, "De coniunctionum usu apud Senecam philosophum" (Dissert., München, 1890); J. JÖHRING, "De particularum *ut, ne, quin, quominus* apud Senecam philosophum vi atque usu" (Prager Studd., 1. Heft, 1894); J. HAMMELRATH, "Grammatisch-stilistische Beiträge zu den pros. Schriften des L. A. Seneca" (Progr., Emmerich, 1895; on the tenses); F. RÈCH, "Observationes grammaticae de 'in' praepositione cum accusativo iunctae apud Senecam usu" (Dissert., Freiburg, 1895); H. WEBER, "De Senecae philosophi dicendi genere Bioneo" (Dissert., Marburg, 1895); and R. B. STEELE, "Chiasmus in the Epistles of Cicero Seneca, Pliny and Fronto" (in "Studies in Honor of B. L. Gildersleeve," Baltimore, 1902, p. 339 ff.).[1] Mention should also be made of the discussion of Seneca's style by L. FRIEDLÄNDER in sectt. 224–235 of his article "Der Philosoph Seneca," Hist. Zeits. N. F. XLIX (1900), 2, p. 192 ff.

[1] For Steyns' "Étude sur les Métaphores et les Comparaisons" see Prefatory Note.

Hence it is manifest that a very large part of the ground still lies neglected, including, strangely enough, that section of it which ought to prove especially fertile in the case of such an author as Seneca,—namely, the study of his use of tropes and figures. My attention was first called to this as a promising field for research by the late Dr. MORRIS C. SUTPHEN, at that time Instructor in Latin in the Johns Hopkins University, whose own admirably thorough and scholarly dissertation on the colloquial element in Seneca, submitted to the Board of University Studies of that institution when he was a candidate for the degree of Doctor of Philosophy, in 1899, remains as yet only in manuscript, by reason of the untimely and greatly lamented death of its author in August, 1901, but will, it is to be hoped, ultimately be published as a highly valuable contribution to the study of Seneca and of Latin style in general. I very soon became convinced that, in so large a field, I should be compelled to make a choice between extensive and intensive methods; and, as it seemed to me that a somewhat thorough treatment of a limited portion of the subject would produce better results than a more superficial examination of the whole, I decided to confine my present investigation to the use of METAPHOR AND COMPARISON IN SENECA'S "EPISTULAE AD LUCILIUM." My reason for selecting the Letters was that they are generally recognized as the most distinctly characteristic part of Seneca's writings and give, as is stated in sect. 289 of Warr's edition of Teuffel's "History of Roman Literature," "the fullest reflection of the writer's idiosyncrasy." The great importance of a study of metaphor and its kindred figure, simile or comparison, has been emphasized so often that there is no need for me to justify my decision to turn my attention to that side of Seneca's style. As far back as Aristotle, Poetics, Chap. 22, we have the statement: *πολὺ δὲ μέγιστον τὸ μεταφορικὸν εἶναι. μόνον γὰρ τοῦτο οὔτε παρ' ἄλλου ἐστὶ λαβεῖν, ἐμφυίας τε σημεῖόν ἐστι· τὸ γὰρ εὖ μεταφέρειν τὸ ὅμοιον θεωρεῖν ἐστι.* The exceedingly great value which an index of Latin metaphors would have for a student of that language is emphasized on page 504 of Nägelsbach-Müller's "Lateinische Stilistik." BÄKER, "Die Metaphern in den Satiren des Horaz" (Progr. des

Realgymn. zu Stralsund, 1883), p. 1, asserts that the figurative expressions used by an author "sind unmittelbare Erzeugnisse des Geistes, und je zahlreicher dieselben vertreten sind, um so leichter werden wir ein treues Bild von der Gesichtskreise des Schreibers erhalten;" they enable us to determine "auf welchen Feldern der Geist des Schriftstellers thätig ist." J. FRANKE, "De Tib. Silii Italici Punicorum Tropis" (Dissert., München, 1889), p. 5, after commenting upon the light which a study of the tropes and figures of any language can throw upon the character and mental habits of the people, adds "qui linguae Latinae in dies magis cognoscendae operam navat, quin in tropos quoque et figuras, qualia apud singulos Romanorum scriptores exstent, accuratius inquirant, facere non potuerunt." At the beginning of his Zurich dissertation on "Metapher und Gleichnis in den Schriften Lukians" (publ. Winterthur, 1897), OSKAR SCHMIDT, in announcing the objects which he has in view, says that he desires, by his collection of the metaphors and similes in Lucian, to present a picture of the creative talent of that author and gain a glimpse into the civilization of the period.[1] Finally, we may quote the opening words of H. L. Wilson's dissertation on "The Metaphor in the Epic Poems of Publius Papinius Statius:" "The importance of the metaphor as an element of style can hardly be overestimated. Especially is this true of the literature of the Romans, who were by no means as familiar with tropical forms of expression as most modern nations. The spheres from which metaphors are most frequently derived, and the point of view not only in the creation of new ones but also in the development or extension of those already found in literature, serve to characterise the different classes of poetry and even individual poets." In less degree, perhaps, but with almost equal truth, 'prose' and 'individual prose writers' might be added to the statement of this concluding sentence; nor can the way in which the poets made use of metaphorical language be fully understood and appreciated without some knowledge of the habits of prose writers in the same respect.

[1] Cf. H. P. HUMPHRY, "The Significance of Similes" in "Academy," Vol. 67, p. 461 f. (Nov. 12, 1904).

Accordingly, the main purpose of the present investigation is to show how extensively Seneca made use of metaphor and comparison, the spheres from which he derived them, and the way in which he handled them. But, in connection with this, I have also sought to make a collection of examples which may contribute something to our knowledge of Latin figurative language in general, and to a better understanding of this side of Silver Latinity in particular. For this reason, I have interpreted "metaphor" somewhat broadly, so as to include some cases which would strictly belong under the head of metonymy; as well as a large number of tropical expressions which had become more or less commonplace and trite, but which could not be omitted from any comparative study of Latin phraseology and style. Similarly, I have preferred to use the term "Comparison" rather than "Simile," in order to admit what Berg, in his Johns Hopkins dissertation on "Metaphor and Comparison in the Dialogues of Plato," p. 5, calls "didactic comparisons" (the παραβολή of Aristotle, Rhet. II, 20, 1393, b 4: cf. Quint. 5, 11, 23; 6, 3, 59 and 8, 3, 74 ff.), borrowing the term from E. G. SIHLER'S unpublished "Study of Metaphor and Comparison in Plato" (Johns Hopkins Dissert., 1882).

Since the method pursued has necessarily resulted in the collection of a large number of examples (somewhat over five thousand metaphors and between three and four hundred comparisons), the proper arrangement of the material becomes a question of importance. Several different systems have been used in classifying metaphors. That which has by far the longest history is the fourfold one recommended by Quintilian, Inst. Or. 8, 6, 9–10 (cf. Pseud.-Plut., Vit. Hom. 20), which divides them into (1) animate for animate; (2) inanimate for inanimate; (3) inanimate for animate; (4) animate for inanimate. This is the one used by J. MÜTZELL, "De translationum quae vocantur apud Curtium usu" (Berlin, 1842) and by Franke, "De Silii Italici Tropis," although the latter first separates his examples according to the parts of speech; and is endorsed by Nägelsbach-Müller, "Die lateinische Stilistik," p. 504. A second method was proposed by

S. VON RAUMER, "Die Metapher bei Lucrez" (Progr., Erlangen, 1893), who divides them according as they are concrete terms used for concrete; concrete for abstract; abstract for abstract; or abstract for concrete. H. L. Wilson adopts this in his dissertation on Metaphor in Statius, already cited. Gerber, "Sprache als Kunst," II, p. 83, thinks that the essential distinction is indicated by Tryphon's phrase (Spengel, III, p. 191) *ἐμφάσεως ἢ ὁμοιόσεως ἕνεκα*, and accordingly suggests as the proper headings "(1) Metapher der Schilderung, (a) eines ruhenden, (b) eines bewegten Bildes; (2) personifizierende Metapher." Still another method, which has been profitably used several times in recent years, classifies the metaphorical expressions according to the sphere from which they are derived. This was employed by Baeker in his article entitled "Die Metaphern in den Satiren des Horaz" and more fully developed by HUGO BLÜMNER in "Studien zur Geschichte der Metapher im griechischen" (Leipzig, 1891). It is adopted also by Schmidt and Berg, and by Otto in the "Verzeichnis der Sprichwörter nach sachlichen Gesichtspunkten," on pp. 381–403 of his "Sprichwörter und sprichwörtlichen Redensarten der Römer." It would be, of course, possible to discuss the various metaphorical words in alphabetical sequence, as P. LANGEN has done in his article "Die metapher im lateinischen von Plautus bis Terentius" (Jbb. 125, 1882, pp. 673–692 and 753–779). Each of these classifications has its advantages and its disadvantages, but the form used by Blümner appears to be decidedly the best for the objects which I have in view in the present investigation, and I have therefore adopted most of his divisions, with such minor changes as were necessitated by the character of the material; although I am at the same time constrained to admit, as Blümner himself does (Vorwort, p. xviii), that this classification is by no means perfect and, at some points, rather unsatisfactory. In pursuance of this plan, I shall now proceed to present the examples collected under the following main heads:

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I. MAN

Man as a whole furnishes Seneca with few metaphors or comparisons. In Ep. 86, 12, after commenting upon the difference between the luxury of his own day, with its perfumes and daily visits to the public baths, and the customs of the men of the period of the Punic wars, he asks the question "Quid putas illos oluisse?", and answers "Militiam, laborem, virum." In Ep. 46, 2, he speaks of the *virilis conpositio* of Lucilius' book (cf. Quint. 2, 5, 9). Ep. 66 has several comparisons between men and things, to illustrate *quomodo possint paria bona esse, si triplex eorum condicio est.* In sect. 21, we are told that a thing which is honorable, but *tristis atque aspera* will occupy, in the eyes of the philosopher, the same position as a man who is good, but poor, exiled and pale. In sect. 22, a good man who is abundantly supplied with riches is contrasted with one who has nothing, but both are equally good; so, in the case of things, virtue is equally praiseworthy in a strong free body, or in one which is sick and bound A similar line of argument is pursued through sections 22–27; and finally, in sections 33–34, the statement is made that all good and honorable actions are equal, just as all good men are, though differing in age, beauty, wealth and popularity.

A. SOUL, MIND, EMOTIONS

Metaphors from this sphere are very numerous, and are about equally divided between moral, intellectual and emotional qualities. Substantives are used for this purpose comparatively seldom; adjectives and adverbs show a considerably larger number, while verbs more than equal the other two classes combined. Of course, a very large percentage of the examples are those in which there is a more or less complete personification of abstract qualities, but there are also a number of striking instances of tropes involving inanimate objects. For convenience

of reference, it has seemed best to give an alphabetical list of the chief examples that belong in this division.

admonere: Ep. 39, 1 (*ratio* as subject). Ep. 46, 1 (*fames* as subject). Ep. 47, 19 verberibus muta admonentur. Ep. 49, 1 ab aliqua regione admonitus. Ep. 57, 4 (*natura* as subject, *virtus* object). Ep. 101, 1 (*dies* and *hora* as subjects).

adprobare: Ep. 99, 18 stultius vero nihil est quam famam captare tristitiae et lacrimas adprobare. The meaning here seems to be 'gain people's favor by.' Haakh in his translation renders "zeigen zu wollen." Cf. Sen. Herc. Oet. 1712; id. Med. 977; and Pliny, N. H. 11, 240 and 34, 45.

aemulator: Ep. 124, 23 animus . . . aemulator dei.

agnoscere: Ep. 66, 44 (*virtus* as subject).

ambitiosus: Ep. 119, 14 ambitiosa non est fames.

arguere: Ep. 100, 3 contemplatio diligens inventura est, quod arguat.

argumentum: Ep. 122, 3 (action is "et officium et argumentum" of life).

audax: Ep. 114, 1 sensus audaces (of literary style; in the same context, *abruptae sententiae*). Cf. Quint. 8, 6, 67 (hyperbole audacioris ornatus); id. 10, 1, 104 (sententiae); id. 10, 5, 4 (verba).

audere: Ep. 42, 3 vitia non minus ausura. Ep. 114, 16 (sententiae) plus ausae quam pudore salvo licet. Ep. 123, 9 (malae voces) quom initium fecerunt admissaeque insunt, plus audent. The only example given by Lexx.[1] of *audere* with an impersonal subject is Lucr. 6, 1072 (latices in fontibus audent misceri); see also Antib.[7], I, p. 218[1] s. v. *audens*. Cf. *inausus*.

avidus: Ep. 118, 6 felicitas, 'good luck.'

benignus: Ep. 117, 32 tempus (in same connection, *liberale*).

blandimentum: Ep. 78, 22 sensuum.

blandiri: Ep. 46, 1 (with Lucilius' book as subject). Ep. 114, 15 (with *compositio* as subject). Lexx. give no instances of the use of this verb with subjects of this type.

blandus: Ep. 103, 1 malum. Ep. 118, 8 mala.

cogitare: Ep. 104, 6 corporis . . . male cogitantis (i. e., impeding thought; but see Hense's ap. crit. for a different explanation).

colligere: Ep. 53, 5 stomachum (after seasickness; evidently derived from the common phrase *colligere animum*. I find no other example of *colligere stomachum*).

comis: Ep. 88, 30 humanitas . . . comem se . . . praestat.

commendare: Ep. 24, 21 ubi veritati commendas verba (so the MSS., but see Hense, ap. crit., for a different reading). Ep. 42, 1 eximia vero ipsa raritate commendat (natura). Ep. 55, 8 animus . . . sibi commendat omnia. Ep. 76, 8 vitem fertilitas commendat. Ep. 104, 2 (Paulina) mihi valitudinem meam commendat. Ep. 119, 4 (fames) mihi commendavit quodcumque comprendero. Ep. 121, 16 mihi . . . me natura commendat.

comminisci: Ep. 78, 23 hoc enim iam luxuria commenta est. Ep. 86, 8 cum aliquid novi luxuria commenta est. These may be regarded as merely cases where *luxuria* is put by metonymy for *luxuriosi*. In the sense 'feign, fabricate' something that is untrue, *comminisci* is common in Plautus, cf. also Ter. Heaut. 674;

[1] For meaning of these abbreviations, see page 6.

Cic. Att. 6, 1, 8; Quint. 5, 13, 30 (which seems the only instance for Quintilian). Meaning 'devise, contrive,' it occurs in Livy, Mela, Florus and especially Suetonius, but in these authors it always has a personal subject.

concors: Ep. 89, 15 vita concors sibi. Cf. *discors*.

concupiscere: Ep. 90, 19 (natura) supervacua coepit concupiscere.

conscius: Ep. 101, 15 lucem . . . tot consciam scelerum.

consentire: Ep. 71, 2 'whatever we do should harmonize with the *summum bonum*.' In the sense 'agree with, harmonize with,' this verb is quite common, even with things as subject. Ep. 118, 12 multa naturae . . . consentiunt. Ep. 123, 14 retro abducere cum vitio . . . consentire est.

consilium: Ep. 85, 8 'no passion knows how to obey or receives advice.'

contemnere: Ep. 116, 5 (with *amor* as subject).

contemptrix: Ep. 88, 29 fortitudo contemptrix timendorum.

contentus: Ep. 77, 2 (ships *velo contentae*). Ep. 95, 7 (arts and wisdom 'content with precepts').

contristare: Ep. 84, 2 (much writing *contristabit vires*). See Antib.[7], I, p. 360.

contumax: Ep. 119, 2 natura.

contumelia: Ep. 70, 20 hoc (i. e., a shocking method of suicide which he has just described) fuit morti contumeliam facere. Ep. 123, 3 (venter) contumeliae patiens (cf. *moratus*).

crudelitas: Ep. 70, 15 (vel morbi vel hominis).

cupere: Ep. 87, 16 virtus . . . nec . . . aut cupit . . . aut expavescit. Ep. 90, 38 avaritia.

cura: Ep. 88, 23 artes . . . quibus curae virtus est.

delectari: Ep. 119, 3 (natura) ventrem non delectari vult, sed impleri.

delicatus: Ep. 92, 33 imperium. In trop. sense 'spoiled with indulgence, delicate, dainty, effeminate,' cf. Plaut. Men. 119; Quint. 9, 4, 113 and 11, 3, 132; in sense 'fastidious, scrupulous,' cf. Quint. 3, 1, 3 (aures) and Plaut. Mil. 984 (vah delicatus!); see also *morosus*.

deliciae: Ep. 114, 2 disciplina civitatis . . . se in delicias dedit.

deridere: Ep. 49, 3 'we only live for a brief moment,' sed et hoc minimum specie quadam longioris spatii natura derisit.

desiderare: Ep. 88, 35 laxum spatium res magna desiderat. Other instances of the use of this verb with inanimate subjects are Cic. Planc. 5, 13 (oculi mei te); id. Arch. 11, 28 (virtus nullam mercedem); id. Att. 5, 16, 1 (haec quae . . . orationem); id. Q. Fr. 3, 4, 4 (*opera*, subject); Quint. 3, 7, 4 (laus probationem), and often; Pliny, N. H. 17, 249 (arbores rigari). Ep. 94, 10 non desiderant manifesta monitorem. Ep. 120, 1 epistula tua . . . hanc expediri desiderat.

desumere: Ep. 51, 1 illum (locum) sibi celebrandum luxuria desumpsit. The only authors cited for this verb are Horace (Ep. 2, 2, 81 ἅπ. λεγ.), Livy, the younger Pliny, Tacitus, and Suetonius. This instance in Seneca is not included in Lexx. nor is it mentioned in Antib.[7] (q. v., I, p. 431).

deterrere: Ep. 94, 37 leges a scelere deterrent.

diligens: Ep. 95, 14 remediis diligentibus. For similar use in connection with inanimate objects, cf. Cic. De Or. 1, 33, 150 (scriptura); Pliny, N. H. 6, 84 (notitia); Tac. Dial. 39 (stilus); Vell. 1, 4 (custodia).

discors: Ep. 95, 19 discordi cibo; cf. Sen. Oed. 323 (favilla); id. Herc. Fur. 711 (latex); id. Med. 941 (fluctus).

dissidere: Ep. 56, 5 dum avaritia luxuriaque non dissideant; cf. in same context *rixentur* and *vexet*. Ep. 84, 7 (summae dissidentes). Ep. 95, 19 (of food) inter se tam diversa dissideant. Ep. 120, 8–9 (neglegentia, facilitas, temeritas, fortitudo) inter se dissidentia.

dubius: Ep. 104, 6 marcor ille corporis dubii (i. e., in ill health).

eligere: Ep. 44, 2 nec reicit quemquam philosophia nec eligit. Ep. 91, 5 eligit aliquid novi casus (subject). Ep. 110, 12 luxuriae . . . certa membra . . . eligentis.

excogitare: Ep. 90, 7 (*philosophia* as subject).

exigere: Ep. 11, 10 aliquo, ad quem mores nostri se ipsi exigant. The meaning here is 'try, prove,' for which I have found no other example with an inanimate subject. Ep. 16, 3 innumerabilia . . . quae consilium exigant. Ep. 20, 2 (*philosophia*, subject). Ep. 70, 18 nunquam a nobis exegit huius virtutis experimentum integri ac sani felicitas corporis. Ep. 70, 18 (*dies* as subject; *usum*, object). Ep. 89, 9 (tertia pars philosophiae). When it has this meaning of 'require, demand,' the use of *exigere* with other than a personal subject is not common; the only examples cited by Lexx. being Cic. Tusc. 1, 39, 93 (natura; add id. Rep. 3, 28, 40); Ov. Fasti, 4, 230 (ira poenas); Col. 7, 12 (necessitas); id. 9, proem. (usus epularum); Pliny, N. H. 27, 17 (res); id. 31, 58 (res); Quint. 5, 11, 5 (res); id. 10, 3, 3 (res); id. 12, 1, 37 (utilitas); id. 12, 9, 20 (ratio); id. 12, 10, 69 (res); Sil. Ital. 7, 280 (fames poenas); Juv. 10, 187 (gloria poenas); Claud. Bell. Goth. (xxvi, Koch) 194 (Alpes supplicium).

exorare: Ep. 78, 21 (*nihil*, subject). Ep. 94, 37 (*praecepta*, subject) in connection with *cogunt*; cf. *persuadere* and *minari*.

expavescere: Ep. 87, 16 (*virtus*, subject).

expectare: Ep. 26, 7 te mors expectet . . . tu illam . . . expecta.

experiri: Ep. 54, 4 mors experitur me . . . ego illam diu expertus sum. Ep. 82, 7 securos aliquis casus expertus est.

fastidire: Ep. 87, 16 (*artes* as subject). Ep. 110, 12 (*luxuria*, subject).

fastidiose: Ep. 70, 20 fastidiose mori.

favere: Ep. 90, 26 sapientia . . . paci favet; cf. Sen. Phoen. 438 and Phaed. 269.

fidelis: Ep. 21, 3 (gloria); cf. *stabilis*. Ep. 27, 2 (inprobae voluptates) non sunt solidae, non sunt fideles. Ep. 80, 2 spectaculum non fidele et lusorium (Pauly translates "eitel," and Baillard "un spectacle de mensonge"). Ep. 98, 1 (gaudium) fidele firmumque. Concerning the metaphorical use of *fidelis*, Cicero says (Fam. 16, 17, 1) "nam et doctrina et domus et ars et ager etiam fidelis dici potest; ut sit, quomodo Theophrasto placet, verecunda translatio."

fideliter; Ep. 2, 2 quod in animo fideliter sedeat. Ep. 50, 8 fideliter sedent, quae. Ep. 80, 6 saepius pauper et fidelius ridet. Ep. 84, 7 adsentiamur illis (sc. his, quibus aluntur ingenia) fideliter et nostra faciamus.

fides: Ep. 67, 1 nec adhuc illi fides est (of a backward spring, which "saepe in hiemem revolvitur").

fortis: Ep. 88, 2 (studium sapientiae). Ep. 95, 72 fortissimum vulnus. Ep. 100, 10 oratio.

furere: Ep. 95, 30 non privatim solum, sed publice furimus.

furor: Ep. 95, 32 potentem explicitumque late furorem. Cf. *insania*.

hilaris: Ep. 66, 15 materia (cf. *laetus*). Ep. 66, 24 res. Cf. Plaut. Poen. 1367 (dies); Cic. Att. 7, 25 (litterae hilariores); Pliny, N. H. 16, 48 (abies hilarior); id. 23, 144 (color hilarior); id. 36, 55 (marmor hilarius); Quint. 8, 3, 49 (oratio); id. 8, 6, 27 (adulescentia); id. 12, 10, 28 (oratio hilarior); Juv. 15, 41 (dies).

honestare: Ep. 71, 5 incommoda . . . quae . . . virtus honestaverit.

honestus: Ep. 100, 8 corpus (of the literary work of Fabianus).

honor: Ep. 92. 1 corpus in honorem animi coli.

humane: Ep. 23, 1 humane nobiscum hiemps egerit.

imitari: Ep. 120, 8 imitatur neglegentia facilitatem, temeritas fortitudinem.

improbus (inp–): Ep. 94, 19 non . . . inbecillam aciem committas inprobo lumini. Ep. 114, 21 lacernas coloris improbi.

inausus: Ep. 91, 15 nihil inausum esse fortunae. The word itself is confined to poetry and post-Augustan prose; being cited by Lexx. only for Verg. A. 8, 205; Sen. Troad. 669; here; Val. Flacc. 1, 803; Tac. A. 1, 42 and, as subst., Sen. Thyest. 20. Add Sen. Phaed. 824 and Mart. 2, 14, 1. Cf. *audax* and *audere*.

inexorabilis: Ep. 101, 7 fatorum necessitas.

infamia: Ep. 82, 16 (mortis). Ep. 100, 7 (the style of Cicero) sine infamia mollis. Ep. Lib. XXII (excerpta Gellii), 9 infamiam nimis lascivae orationis. Cf. Ov. F. 1, 551 timor atque infamia silvae; id. M. 8, 97 infamia saecli.

infamare: Ep. 22, 7 illos apud te temeritatis infamet. Ep. 99, 26 infamant praecepta nostra duritiae. In the tropical sense 'blame, accuse, charge' this verb is post-Augustan; the only examples cited in Lexx., outside of Seneca, being in Livy, 40, 7, 8; Quint. 10, 1, 74; id. Decl. 2, 4; Apul. Apol. 2. H. Lex. (see p. 6) states that it is "rare but classical" in the sense 'bring into disrepute, dishonor,' but the only examples there cited from the classical period are Nep. Alc. 11 and Cic. Fam. 9, 12, 2,[1] and the other authors quoted are Propertius, Ovid, Columella, Petronius, Quintilian, Statius, Julius Paulus, Tertullian,[2] and Claudius Claudianus. The word occurs very frequently in Quintilian, who shows 5 examples in the *Institutiones*, and there are over a dozen instances in the *Declamationes*.

infestare: Ep. 68, 7 huic, a quo saepe infestantur (of one's "besetting" weakness or disease). Pauly translates "das ihn mehrmals plagt." Ep. 71, 18 virtutem . . , quam incitat, quicquid infestat. Cf. Sen. Ben. 4, 35, 2 iter infestari latrociniis nuntiatur and Sen. Contr. 3, 18, 10 (pater animam). *Infestare* is mostly post-Augustan, the earliest example in prose being Bell. Alex. 3, 1 (*munitiones*, object). For full discussion of sphere and use, see Antib.[7], I, p. 734 f. It is strange, however, that no reference is there made to the elder Pliny, who is rather fond of the word, e. g., N. H. 2, 228 (fons amaritudine infestatur); 6, 205 (insulas infestari beluis); 15, 92 (membrana saporem nucium); 17, 216 (arbores infestantur morbis); 23, 39 (vinum nervos); 27, 16 (aloe stomachum).

infestus: Ep. 91, 1 numquam denique tam infestum ulli exarsit incendium.

inritare: Ep. 114, 21 inritant illos (sc. oculos) et in se avertunt.

[1] The only other instance given for Cicero by Merguet is Scaur. 7, 13, where the reading "infamata," though accepted by Müller, is conjectural.

[2] Add Firm. Math. 2, 30, 2 ne istius divinae scientiae gloriam ignobilis pecuniae cupiditas infamet; id. 3, 10, 10; id. 4, 6, 2.

inritatio: Ep. 9, 17 ad amicitiam fert illum . . . naturalis inritatio. This word is cited first for Livy, 31, 14, 10 (animorum), where it has the meaning 'wrath, anger.' The only other examples given by Lexx. are, in the physical sphere, Scrib. Larg. 142 init. and a disputed reading in Gell. 6 (7), 16, 6 (edendi); of feelings and passions, Sen. Dial. 12, 6, 6 (commutandi sedes); Tac. G. 19 (conviviorum); and several from the Vulgate Bible.

insania: Ep. 29, 7 si ridere perseverabit, gaudebo . . . , quod illi genus insaniae hilare contigerit. Ep. 82, 6 cupiditatum mansuescit insania. Ep. 83, 18 nihil aliud esse ebrietatem quam voluntariam insaniam.[1] Cf. *furor*, *fuere* and *rabidus*.

insanire: Ep. 81, 27 ista, propter quae vulgus insanit. Ep. 115, 8 circa tabulas et statuas insanimus; cf. Hor. Sat. 1, 2, 49 (in libertinas). Auct. ad Her., the two Senecas, and Quintilian are the only prose authors cited by Lexx. for this tropical use of *insanire*.

insanus: Ep. 9, 11 illam (i. e., adfectus amantium) esse insanam amicitiam.

intellegere: Ep. 117, 26 futuram adulescentiam pueritia . . . intellegat.

intemperantia: Ep. 88, 36, desiring to know too much *intemperantiae genus est*.

invitare: Ep. 46, 1 sol me invitabat (cf. *admonere* and *minari*). Ep. 48, 11 ad hoc invitatus sum. Ep. 55, 2 invitante ipso litore. Ep. 65, 6 quid est propositum? Quod invitavit artificem. Ep. 118, 8 bonum est quod invitat animos (cf. *vocare*, p. 60). Ep. 123, 13 duo esse genera rerum, quae nos aut invitent aut fugent. Ep. 124, 2 nulla (sc. voluptas) enim non invitat. The tropical use of *invitare* is sporadic in poetry and prose (including Cicero), from Plautus on.

invitus: Ep. 85, 9 invita ratione. Ep. 95, 21 invitis . . . visceribus. Ep. 104, 29 invita fortuna.

iratus: Ep. 18, 7 fortuna. Ep. 58, 6 (aures; cf. *propitius*, p. 110). Ep. 110, 2 nulli te posse inprecari quicquam gravius, quam si inprecatus fueris, ut se habeat iratum (playing on the phrase *deum habere iratum*). Ep. 120, 8 (of spendthrifts) non voco ego liberalem pecuniae suae iratum.

laetus: Ep. 66, 15 materia (cf. *hilaris*). Ep. 79, 3 regio . . . et herbida. Ep. 102, 21, si quod est . . . frequentius accolis laetiusve tectis solum.

largus: Ep. 90, 40 terra (in connection with *fertilior*). Ep. 100, 2 oratio. Examples in Seneca's Tragedies are: Phaed. 498 (cruor), 512 (fons), 1263 (fletus), Oed. 307 (dapes), 979 (sanguis), Herc. Oet. 791–2 (tus).

lascivia: Ep. 114, 2 orationis. Neither *lascivus* nor *lascivia* occurs in Cicero's orations. In Div. 1, 24 he quotes from Pacuvius the phrase *piscium lasciviam*; and Fin. 2, 65 he connects the word with *hilaritate*; cf. De Rep. 1, 63 licet . . . lascivire, dum nihil metuas. As applied to style, I do not find either the noun or the adjective before Seneca, but noun, adjective, and verb are favorites with Quintilian as rhetorical terms, as Inst. Or. 2, 5, 22; 10, 1, 43 (in connection with *deliciae*; cf. *se in delicias dedit* in Seneca, just before the passage quoted). H. Lex. endorses the opinion of Gronovius that *lasciviam* in Livy, 23, 11, 3 means 'impious exultation.'

[1] Prof. K. F. SMITH has called my attention to the fact that a similar phrase is attributed to the elder Cato by Amm. Marc. 15, 12, 4 ebrietate continua . . . , quam furoris voluntariam speciem esse Catoniana sententia definivit; which is also quoted by H. JORDAN, "M. Catonis praeter librum de re rustica quae extant" Lips. 1860), p. 110.

lascivus: Lib. XXII (exc. Gell.), 9 oratio (in connection with *nitida*).

legere: Ep. 44, 2 castra quoque, quos ad laborem . . . recipiant, fastidiose legunt.

levitas: Ep. 13, 11 habet . . . mala fortuna levitatem. Fortasse erit, fortasse non erit. Ep. 98, 4 levitatem casūs.

liberalis: Ep. 117, 32 tempus (see *benignus*). Ep. 122, 1 spatium.

lymphatus: Ep. 85, 27 lymphatos metu. Cf. Sen. Med. 386 (furor lymphatus). See Antib.[7], II, p. 42.

magnanimus: Ep. 88, 2 (studium) sublime, forte, maguanimum.

maligne: Ep. 18, 9 Epicurus . . . maligne famem extingueret. Ep. 44, 1 malignius tecum egisse naturam. Cf. Sen. Ben. 6, 16, 7 nec quae sciebat maligne dispensavit; id. ib. 6, 34, 3 fores maligne apertas; also Livy, 8, 12, 12 ager . . . maligne divisus.

malignitas: Ep. 52, 6 naturae. Ep. 79, 17 saeculi. Cf. Col. 3, 10, 18 (.tis).

malignus: Ep. 23, 1 ver. Ep. 65, 17 lumen (cf. Verg. A. 6, 27[6]). This adjective is chiefly poetic, especially in the sense 'stingy, grudging.' The only prose authors for whom it is cited by Lexx. are Seneca, the elder Pliny, and Quintilian.

malitia: Seneca's use of this word is notable in that it shows a return from the tropical sense of 'spite, meanness,' which is the usual signification in the classical authors, to its original force of 'badness, vice.' Ep. 75, 10 nemo sit extra periculum malitiae, nisi qui totam eam excussit. Ep. 81, 21 si malitia miseros facit, virtus beatos (cf. Sall. Jug. 22, 2 virtute, non malitia). Ep. 81, 22 (quoted from Attalus). Ep. 82, 12 malitia . . . an virtus. Ep. 82, 14. Ep. 85, 25 qui timet . . . non caret malitia, sed leviore vexatur. Ep. 92, 29 malitiae vis. Ep. 94, 13 pravis opinionibus malitia contracta. Ep. 94, 19 malitia liberatus. Cf. Plaut. Mil. 942 collatio nostrarum malitiarum; Cic. N. D. 3, 30, 74 everriculum malitiarum omnium; and especially Cic. Tusc. 4, 15, 34 virtutis contraria est vitiositas; sic enim malo, quam malitiam appellare eam, quam Graeci κακίαν appellant: nam malitia certi cuiusdam vitii nomen est, vitiositas omnium.

mandare: Ep. 116, 3 curam nobis nostri natura mandavit.

mansuescere: Ep. 71, 5 omnia . . . quae . . . videntur mala . . . mansuescent. Ep. 82, 6 cupiditatum mansuescit insania. In the tropical sense of 'grow tame, gentle, mild, soft,' the verb is poetic, being cited by Lexx. only for Lucr. 2, 475 (umor) and 5, 1367 (terra); Verg. G. 2, 239 (tellus), and 4, 470 (corda); Lucan, 1, 332 (fauces), and Petr. 122, line 149 (solis radiis); but the corresponding use of the ppl. *mansuetus* is common.

mendacium: Ep. 76, 32 fortunae mendacia.

mendice: Ep. 33, 6 si tamen exegeris, non tam mendice tecum agam, sed plena manu fiet.

mens: Ep. 19, 12 dum incipis esse mentis tuae, interim hoc consilio sapientium utere.

mentiri: Ep. 45, 10 tota mihi vita mentitur: hanc coargue, hanc ad verum, si acutus es, redige.

minari: Ep. 46, 1 nubes minabantur. Ep. 78, 12 id, quod extremum minatur. Ep. 94, 37 (leges) minantur. In the tropical sense 'threaten,' with inanimate subject, cf. Cic. Planc. 40, 95 (domus mea); id. Tusc. 5, 27, 76 (dolor); Verg.

A. 2, 240 (machina) and 628 (ornus); Hor. A. P. 350 (arcus); Juv. 3, 256 (plaustra); id. 14, 294 (color caeli); Claud. Cons. Mall. Theod. (xvii Koch) 237 (torrentes pontibus).

minitari: Ep. 66, 40 morbis . . . extrema minitantibus.

moratus: Ep. 123, 3 bene moratus venter.

morem gerere: Ep. 70, 12 morem animo gerere. Ep. 106, 11 morem gessi tibi, illustrates the ordinary classical usage.

morosus: Ep. 78, 11 stomachus. Ep. 92, 33 (corporis) morosum imperium . . . est.

nescire: Ep. 79, 10 haec una maiestas deprimi nescit. Ep. 85, 8 (adfectus) parere nescit. Cf. Cic. De Or. 3, 18, 65 Stoici . . . irasci nesciunt; Verg. G. 3, 84 (equus) stare loco nescit; Hor. A. P. 390 nescit vox missa reverti; Stat. Theb. 9, 743 (leo) nescit in antra reverti; Juv. 10, 360 qui nesciat irasci; Sen. Agam. 113 redire . . . nescit pudor; id. Herc. Fur. 1229 (vultus nescit lacrimare); id. Med. 866 frenare nescit iras; id. Herc. Oet. 298 nescit irasci satis.

nolle: Ep. 110, 10 nolente rerum natura.

noscere: Ep. 95, 30 non avaritia, non crudelitas modum novit.

obiratus: Ep. 56, 9 ambitio.

obiurgare: Ep. 107, 9 nec velit (animus) obiurgare naturam.

obsequi: Ep. 50, 6 animus . . . omni umore obsequentior (note how the figure is here revivified). Ep. 95, 4 obsequens ingenium (here, too, the trite metaphor gains new life from the preceding clause "ad actiones rectas praecepta perducunt"). Ep. 95, 36 quidam . . . nudis tantum praeceptis obsecuntur. Ep. 99, 20 naturae obsequi.

obsolefacere: Ep. 29, 3 (auctoritas obsolefacta). Ep. 90, 43 fontes rivique non opere nec fistula nec ullo coacto itinere obsolefacti. Cf. Val. Max. 3, 5, 1 (toga) and Suet. Aug. 89 (nomen . . . commissionibus). The verb seems post-Augustan, except for Cic. Phil. 2, 41, 105 obsolefiebant dignitatis insignia; where Baiter and Kayser doubt the reading, and others adopt *obsolescebant* or *obsolebant*.

odisse: Ep. 88, 29 (temperantia voluptates odit).

parcere: Ep. 88, 17 fallit me hora, si parcit. Ep. 88, 30 clementiam, quae alieno sanguini tamquam suo parcit. Ep. 114, 7 pepercit gladio, sanguine abstinuit.

parcus: Ep. 99, 24 meminisse parcissime (contrasted with *effusissime flere*).

pati: Ep. 87, 19 nec quemlibet possessorem patitur (bonum).

patiens: Ep. 123, 3 venter . . . contumeliae patiens (cf. *moratus*).

permittere: Ep. 51, 3 sibi plurimum luxuria permittit. Ep. 113, 30 ius dominandi trans maria . . . permittere. Ep. 113, 23 Cleanthes ait spiritum esse a principali usque in pedes permissum, is an instance of the literal use of this verb, which Lexx. show to be quite rare.

persuadere: Ep. 25, 5 omnia nobis mala solitudo persuadet. Ep. 94, 37 (leges) non persuadent.

petere: Ep. 29, 3 sapientia . . . certum petat (in the same passage *sapientia* is the subject of *eligat, desperavit, recedat, relinquat* and *temptet*). Ep. 113, 31 iustitia . . . nihil ex se petens (in the same passage occur *alienum bonum spectans* and *sibi placeat*).

placere: Ep. 47, 21 (boni mores) placent sibi. Ep. 113, 31 (see *petere*).

placide : Ep. 114, 15 si quid placidius effluxit (of literary style).

poscere : Ep. 90, 19 quod (natura) poscit. Ep. 119, 2 contumax est (natura), non potest vinci, suum poscit. Ep. 123, 10 dum (aetas) poscit (voluptates).

prodige : Ep. 88, 30 homini non esse homine prodige utendum. The adverb is cited by Lexx. only here ; Cic. Phil. 11, 16, 13 ; and Sen. Dial. 7, 20, 4 (where it is contrasted with *sordide*). The tropical use of the adjective is not uncommon, but chiefly poetic ; cf. Hor. Od. 1, 12, 38 animae . . . prodigum ; id. ib. 1, 18, 16 arcanique fides prodiga ; Vell. 2, 48, 3 prodigus suae . . . fortunae et pudicitiae ; Sil. 1, 225 prodiga gens animae ; Juv. 7, 138 (Roma); id. ib. 10, 304 prodiga corruptoris improbitas ; Gell. 11, 5, 4 iudicii sui ; id. 19, 2, 3 (libidines) (construed with *in* and acc.); Auct. Quint. Decl. 292 prodigis oculis (in sense 'greedy').

profiteri : Ep. 87, 16 istae artes non sunt magnitudinem animi professae. Ep. 120, 18 (gradus, in quo deficimus, lassitudinem profitetur).

promittere : Ep. 19, 1 (epistulae) non promittunt de te, sed spondent. Ep. 48, 11 quod mihi philosophia promittit. Ep. 93, 6 (diem) quem . . . spes avida promiserat. Ep. 115, 10 si plus scelera promittent.

proritare : Ep. 23, 2 quem spes aliqua proritat. Cf. Colum. 2, 10, 17 (pretium); Sen. Dial. 9, 12, 5 (res species); Scribonius, Comp. Med. 104 (stomachum varietate . . . ciborum); Arnob. 5, 178 (aliquem ad furias).

prosperus : Ep. 92, 19 corpore parum prospero.

putare : Ep. 88, 30 (*temperantia* as subject).

quaerere : Ep. 9, 15 summum bonum extrinsecus instrumenta non quaerit. Ep. 9, 15 si (summum bonum) quam partem sui foris quaerit. Ep. 88, 29 secreta quaeret dolor. Ep. 91, 2 Lugdunum . . . quaeritur (i. e., cannot be found, since it was destroyed by fire).

queri : Ep. 22, 15 (natura) nobiscum queri debet et dicere.

querulus : Ep. 78, 10 (of the body, in contrast with the mind) hac querula et fragili (parte).

rabidus : Ep. 99, 24 sic aves, sic ferae . . . quarum . . . concitatus est amor et paene rabidus. Cf. Sen. Dial. 3, 12, 5 (of a human being); id. ib. 5, 16, 2 (adfectus). In trop. sense 'impulsive, passionate, impetuous,' it is very rare in prose, outside of Seneca, but common in poetry ; cf. Cat. 63, 38 (furor animi); Ov. A. A. 3, 501 (mores); Gell. 19, 9, 7 facundia rabida iurgiosaque.

rabere : Ep. 29, 7, in sense 'rave, be mad.' Is a very rare verb and seems to come from the old poets ; see Nonius 1, 186 (Müller I, p. 54) and Cic. Div. 1, 31, 66 ; cf. Manil. 5, 208 (canicula) and 224 (lingua), in both cases connected with *latrare*.

rabies : Ep. 89, 23 ad sedandam rabiem adfectuum.

recusare : Ep. 36, 10 dies, quem multi recusarent. Ep. 51, 10 nullum laborem recusant manus.

reicere : Ep. 44, 2 (see *eligere*). Ep. 86, 8 (balnea) in antiquorum numerum reiciuntur. Ep. 124, 2 nullam voluptatem reiceremus, nulla enim non invitat.

reperire : Ep. 81, 31 divitias . . . malo vitae humanae repertas.

repetere : Ep. 36, 11 stellarum iste discursus, quicquid praeteriit, repetit. Ep. 104, 6 repetivi ergo iam me (which is the only instance I have found where it is used in the sense 'recover health' ; for its employment in the opposite sense, of the return of a disease, see Antib.[1], II, p. 502).

saevire: Ep. 90, 7 (pelagus). Ep. 95, 17 (febres).

saevitia: Ep. 82, 6 timorum. Ep. 90, 41 hiemis.

saevus: Ep. 104, 27 libertate bellis ac tyrannis saeviore.

scire: Ep. 43, 1 is qui scit plurimum, rumor. Ep. 88, 29 (temperantia imperat, odit, abigit, dispensat, redigit, venit, scit). Ep. 88, 30 clementiam, quae . . . parcit et scit.

scrutari: Ep. 89, 22 gula . . . maria scrutatur. Ep. 99, 28 dolorem scrutamur, an quid habeat iucundum (here, however, the logical object is the clause, rather than *dolorem*).

securus: Ep. 100, 5 Fabianus non erat neglegens in oratione, sed securus. Ep. 124. 19 sollicitum est, quod potest esse securum (indefinite neuter subject).

sobrius: Ep. 108, 14 (mensa).

sollicitare: Ep. 68, 4 furem signata sollicitant. Ep. 118, 8 quod invitat ad se et adlice facit, veri simile est: subripit, sollicitat, adtrahit.

sollicitudo: Ep. 9, 7 illa in opere suo occupata sollicitudo ingens oblectamentum habet in ipsa occupatione.

sollicitus: Ep. 84, 11 ambitum: tumida res est . . . sollicita est. Ep. 124, 19 (see *securus*).

superbia: Ep. 116, 5 superbia (amoris) accendimur (quoted from Panaetius).

superbus: Ep. 4, 10 superbis . . . liminibus (this is really a grammatical figure, with *superbis* for *superborum*). Ep. 122, 4 superba umbra (the correct reading in this passage is quite doubtful, but the one preferred by Hense, which is here adopted, is at least as likely as any. For variants and conjectures see Hense's ap. crit., and the critical notes of Schweighäuser and Fickert).

suspectus: Ep. 70, 5 cum primum illi coepit suspecta esse fortuna. Ep. 122, 4 suspectior illis quam morbo pallentibus color est.

suspicere: Ep. 18, 8 illo nomine te suspice, quod facies non coactus.

suspicio: Ep. 114, 11 si sententia pependerit et audienti suspicionem sui fecerit.

suspiciosus: Ep. 114, 1 abruptae sententiae et suspiciosae. The meaning here seems to be 'suggestive,' for which I find no parallel. Haakh renders "geheimnissvolle."

temerarius: Ep. 59, 6 translationes verborum ut non temerarias ita quae periculum sui fecerint.

temptare: Ep. 65, 1 lectione primum temptavi animum. Ep. 83, 27 si temptantur pedes.

timere: Ep. 97, 12 nequitia tenebras timet. Ep. 123, 16 superstitio . . . amandos timet.

tolerantia: Ep. 31, 7 animi est ipsa tolerantia, quae se ad dura et aspera hortatur. *Tolerantia* is not a common word, and I find no other example of it connected with the *subjective* genitive.

vehemens: Ep. 90, 4 corpora . . . vehementissima (referring to animals).

voluntas: Ep. 76, 15 ad naturae suae voluntatem accommodata.

In contrast with the large number of metaphors which belong under this category, Seneca here shows very few similes. In Ep. 85, 9 the statement is made that moderation in yielding to passions is to be regarded as if one should be advised to be insane

with moderation; cf. Ter. Eun. 63 des operam ut cum ratione insanias. Ep. 94, 17 quotes quite a long comparison from Aristo, to the effect that the only difference between the insanity of the people and that which is entrusted to the doctor's care is that the latter is due to disease, the former, to mistaken ideas. In the one case, the causes of madness come from ill-health; in the other, it is sickness of the mind. One who tries to advise a madman how to act is more insane than the man he advises. The physical cause of the disease must be removed. The same should be done in the madness of the soul; the madness itself must be dislodged or the words of advice will be wasted.

In Ep. 113, 3 occurs the purely formal comparison that, as the wise man does all things through virtue, so virtue does all things through itself.

In Ep. 121, 12 the consciousness which men have of their own intelligence is used as an illustration and proof of the statement that animals have a similar consciousness of their own nature. The same comparison, somewhat differently stated, is made also in the following section.

B. THE BODY AND ITS CONDITIONS

(a) The Body and its Parts

As was to be expected, Seneca makes large use of the body as a whole and its several parts and functions, for both metaphor and simile. This is quite in accord with the general rule; see, for example, Bäker, "Die Metaphern in den Satiren des Horaz," p. 1 ff.; Blümner, "Studien zur Geschichte der Metapher," p. 38 ff.; O. Schmidt "Metapher und Gleichnis in den Schriften Lukians," p. 13 ff.; Berg, "Metaphor and Comparison in the Dialogues of Plato," p. 17 ff.

To begin with the word *corpus* itself, we have: Ep. 46, 1 (referring to a book received from Lucilius) levis mihi visus est, cum esset nec mei nec tui corporis, sed qui primo aspectu aut Titi Livii aut Epicuri posset videri. The meaning of the expression is not altogether clear. Pauly renders it "die für meine

und Deine Hände zu gewichtig scheint;" and Baillard "il dépasse la taille des miens comme des tiens." It is possible to see here an allusion to *corpus* in the sense of 'a work,' as in Cic. Fam. 6, 12, 4 (cf. σῶμα, id. Att. 2, 1, 3); Sen. Dial. 9, 9, 6; Suet. Gram. 6, and elsewhere; and in the next example here quoted. The idea then would be, 'larger than such works as you or I generally write.' Ep. 84, 2 (whatever has been gathered by reading) stilus redigat in corpus. Ep. 89, 1 dividi philosophiam et ingens corpus eius in membra disponi. Ep. 95, 52 membra sumus corporis magni (i. e., the universe). Ep. 100, 8 totum corpus videris quam sit comptum (of the literary work of Fabianus).

The body is used in the following similes. Ep. 80, 3 'If the body, by exercise, can be brought to a condition where it can endure blows, sun, dust, and can stand all day dripping with its own blood; so can the soul more easily be strengthened so as to endure the blows of fortune, and, when thrown down and trampled under foot, it can rise again. The body needs many things for its health; the soul grows of itself, nourishes itself, exercises itself. The athlete needs much food, drink, oil, and labor; you may get virtue without equipment, without expense.' Ep. 92, 30 'As the body is erect and looks toward heaven, so the soul, which can reach as far as it desires, has been formed by nature to wish for the same things as do the gods.' The comparison in this case is not well balanced. Ep. 93, 7 'As a man can be perfect though his body be small, so life can be perfect, though in a brief space of time.' Ep. 99, 18 'As the forcing out of the breath by the pain of a blow shakes the body, so it also does the eyes, causing the moisture to flow from them.'

Here should also be included: Ep. 120, 22 'It is a great thing to be one man. But, aside from the philosopher, we are all *multiformes*.' Ep. 71, 8 'Virtue can become neither larger nor smaller,' unius *staturae* est. Ep. 76, 31 'No one is *great* because wealth or offices have put him on a pinnacle. You are measuring him pedestal and all. A dwarf is not large because he stands on a mountain, nor a colossus small, because it stands in a well.' Ep. 6, 1 non emendari me tantum sed *transfigurari;* cf. Quint. 6,

2, 1 iudicum animos . . . velut transfigurare. Ep. 94, 48 animus eius *transfiguratus* est. Ep. 66, 4 non deformitate corporis foedari animum, sed *pulchritudine* animi corpus ornari. Ep. 50, 4 morborum tantas *vires*. Ep. 91, 5 per quod velut oblitis *vires* suas ingerat (casus). Ep. 120, 5 'we may conjecture *robur animi* from *vires corporis*' (this is used as an illustration of "analogia"). Cf. other examples of metaphorical use of *robur*, given under I. B, (c), p. 40.

Membrum is used metaphorically in the following passages. Ep. 21, 6 quicumque membra ac partes alienae potentiae fuerunt. Ep. 33, 5, the Epicurean writers can furnish quotations more readily than the Stoics, because the latter should be viewed as a whole. In them, there is no objection to looking at *singula membra*, provided it is done as in the case of a human being. A woman is not beautiful whose ankle or arm is praised, but she whose complete beauty takes away admiration from the individual parts. Ep. 89, 1, quoted under *corpus*. Ep. 92, 30 socii sumus eius (i. e., dei) et membra. Ep. 95, 52, quoted under *corpus*.

Of the separate parts of the body, those which provide Seneca with metaphors or comparisons are:

pectus: Ep. 59, 9 non satis credimus nec apertis pectoribus haurimus. The object of the sentence is 'the discoveries of philosophers'; but the combination of *pectus* and *haurire* is very awkward.

latus: Ep. 101, 6 ad latus mors est.

cutis: Ep. 9, 13 sapientem undique submovent (plerique) et intra cutem suam cogunt. Pauly translates "drängt ihn auf sich selbst zurück." Ep. 72, 5 'sometimes something comes from without to remind us that we are mortal,' sed id leve et quod summam cutem stringat. This expression may be proverbial; see M. C. SUTPHEN in A. J. P. XXII, p. 28, and example from Prudentius there cited.

caput: Ep. 21, 5 'the deep flood of time will come over us,' pauca ingenia caput exerent. Ep. 65, 20 'do you forbid me to have intercourse with heaven, that is, do you bid me' vivere capite demisso? Ep. 108, 28 senectus . . . adulescentiam cogitantibus supra caput est.

facies: Ep. 66, 7 haec eius (sc. virtutis) est facies, si sub unum veniat aspectum et semel tota se ostendat. Ceterum multae eius species sunt. Ep. 79, 18 leviter extrinsecus inducta facies (of character). Ep. 87, 1 'the Stoic paradoxes, of which none is false nor as strange' quam prima facie videtur. While *facies* applied to things is not uncommon, I do not find the phrase *prima facie* elsewhere in literary Latin except Sen. Controv. 10, 15 (incorrectly cited by H. Lex.[1] as

[1]See page 6 for meaning of abbreviation.

"5, 10, 15") dicebat (Latro) quosdam esse colores prima facie duros. Cf. Gaii Inst. 4, 126 and Dig. 16, 1, 13. For the use of *facies* in the sense of *aspectus*, see H. L. WILSON, "Satires of Juvenal" (1903), on Sat. 10, 157. Ep. 89, 1 universa mundi facies. Ep. 102, 13 veritatis . . . una facies est. Ep. 113, 9 animi. Ep. 115, 3–7, metaphor of "beholding the face of the mind" runs through the whole passage. Ep. 122, 17 (vitia) innumerabiles habent facies.

voltus (vul-): Ep. 67, 11 sunt quaedam tristis voltus bona. Ep. 71, 34 cum illa (i. e., fortuna) conferre vultum (that is, 'look at face to face,' probably involving a reminiscence of the common military phrases with *manus*, *signa*, and *pedem*). We may also include here Ep. 101, 9 mens . . . cum multo RISU seriem temporum cogitat; and Ep. 123, 13 cetera blanda et ADRIDENTIA.

frons: Ep. 5, 2 frons populo nostra conveniat.

coma: Ep. 114, 5 quid turpius "amne silvisque ripa comantibus?" This is one of a series of passages from Maecenas criticized by Seneca.

vellere: Ep. 40, 10 illi singula verba vellenti, tamquam dictaret, non diceret (*illi* is Vinicius). *Vellere* 'pull, pluck' is generally used of hair, feathers, plants, etc., and the lexicons do not cite any parallel to this passage. For a different metaphorical application, see Stat. Silv. 5, 2, 3 mea secreto velluntur pectora, 'my heart is tormented in secret.' In Ep. 114, 14, while discussing literary style, Seneca says 'I declare that the one is as much at fault as the other. The one takes more care of himself than he ought, the other is more careless than he ought to be,' ille et crura, hic ne alas quidem vellit. For *vellicare*, see p. 34 and for *convellere* and *divellere*, pp. 176–177.

barba: Ep. 48, 7 *barbam demisimus* is used by metonymy for 'have become philosophers.' Ep. 92, 34 contains the simile 'as we pay no attention to the clippings when our hair and beard are trimmed, so the soul cares not what becomes of the man who has been its temporary receptacle, when it is about to leave him.'

auris: Ep. 75, 7 quid aures meas scabis? (of 'tickling the ears' with eloquence). Ep. 94, 55 'let there be some guardian at hand' et aurem subinde pervellat, 'and banish rumors and cry out against the praises of the people.' Ep. 108, 39 rem spinosam et auribus erectis curiosisque audiendam; cf. Ep. 68, 9 erexeram aures. Otto, "Sprichwörter," p. 49, cites a number of examples of this phrase, but thinks that Donatus on Ter. Andr. 933 shows that the Romans did not regard it as proverbial, although the corresponding ὠσὶν ἑστῶσιν was reckoned as a proverbial formula by the Greeks.

oculus: Ep. 12, 6 mortem ante oculos habere. Ep. 49, 1 totus mihi in oculis es. This phrase, in the sense 'be in the presence of,' is Ciceronian; but in this context is used hyperbolically, for Seneca means that he was visiting places which reminded him of Lucilius. Ep. 66, 27 (virtue looks upon all her works *isdem oculis*). Ep. 66, 30 ab ipsis virtutibus avertit oculos. Ep. 71, 34 contra fortunam audeat adtollere oculos, sed non pertinaciter, cadunt enim nimio splendore praestricti. Ep. 88, 45 (of different schools of philosophers) illi non perferunt lumen, per quod acies derigatur ad verum, hi oculos mihi effodiunt. Ep. 91, 8 tota ante oculos sortis humanae condicio ponatur.

Here belongs, if the reading is correct, Ep. 33, 3 non habemus itaque ista OCLIFERIA nec emptorem decipimus; where the meaning is that the Stoic writers have no striking 'show passages.' The word is cited nowhere else (H. Lex. gives

the reference incorrectly as "Ep. 4, 4, 3"), and F.-DV.[1] says that either "ocliferia" or "oculiferia" is "a verbal monstrosity;" but "odorifera," which it prefers as a substitute, though it may be an improvement in form, is not in sense. F. STOLZ, Hist. Gram., I, p. 419, endorses the form in the text.

conivere: Ep. 81, 25 nisi . . . manifestum etiam coniventi discrimen est. Cf. Cic. Cat. 2, 12, 27; id. Flacc. 11, 25; id. Har. Resp. 24, 52; id. Cael. 17, 41 and 24, 59; id. Pis. 5, 11; id. Mil. 12, 32; id. Phil. 1, 7, 18; id. frag. ap. Prob. p. 35, 23 K.; Suet. Caes. 67; Pers. 6, 50, Cod. Theod. 2, 14, 1. See H. RÖNSCH, "Itala und Vulgata" (Marburg, 1875), p. 311, and H. GÖLZER, "Hieronymus" (Paris, 1884), p. 99.

supercilium: Ep. 48, 7 in hoc supercilia subduximus; which may be regarded as rather a case of metonymy. Ep. 123, 11 tristes et SUPERCILIOSOS alienae vitae censores. This adjective is post-Augustan and very rare; cited by Lexx. only here; Arnob. 1, 8; Mart. Cap. 8, sect. 809 (in compv.); and Auct. de duodecim. abusiv. 5 and 8. *Supercilium* with the meaning 'pride, scorn,' which is quite classical, occurs in Ep. 4, 10 supercilium grave, and Ep. 87, 40 divitiis demere supercilium.

The EYE furnishes three similes. In Ep. 94, 5, Seneca quotes at considerable length the comparison employed by Aristo that 'if anything obscures the sight of the eye it must be removed. While it is there, there is no use in telling the man how to walk or toward what to stretch out his hand. So, when anything blinds the mind, there is no use in telling the man how he should live; when the error which is spread before the mind is shaken off, then duty appears.' Seneca proceeds to criticize this comparison in sections 18–20 of the same Epistle. In Ep. 85, 5 he says that there ought to be an entire absence of evils, not a diminution of them, in a good man; just as a greater *suffusio* blinds the eyes, but even a slight one disturbs them. In Ep. 117, 8 he illustrates the proposition that 'if baseness is an evil, so being base is an evil' by the comparison, 'just as, if weakness of the eyes is an evil, so it is evil to be weak-eyed' (*lippire*).

Other metaphors connected with the eye are to be found below, under "Sight," in the section dealing with "Senses and Perceptions," pp. 49 ff.

os: Ep. 24, 21 haec cum descripsisses quo soles ore ("avec ta verve ordinaire," Baillard). Ep. 79, 4 ore montis (of a volcano. The metaphorical use of *os* is common enough, but I find no other instance where it is applied to a mountain;

[1] For meaning of abbreviation, see p. 6.

compare, however, Tac. A. 4, 59 os specūs). Ep. 81, 31 tibi uno, quod aiunt, ore adfirmabunt. This proverbial metaphor first appears in Ter. Andr. 96, and runs through the literature down to Ammianus Marcellinus. It occurs in Greek also. See Otto, "Sprichwörter," p. 259. Ep. 104, 1 illud mihi in ore erat (introducing a saying of Gallio's).

mordere: Ep. 66, 32 (res animum mordet); cf. Sen. Tro. 1011 lenius luctus lacrimaeque mordent. Ep. 78, 29 hoc tene, hoc morde. In this sense, 'hold firmly in the mind, meditate upon,' Lexx. cite only here, but compare *mordicus* in the sense 'holding fast,' in Cic. Ac. 2, 16, 51 (perspicuitatem mordicus tenere), Rep. 1, 34, 51 (nomen mordicus tenent), and Fin. 4, 28, 78 (verba tenent mordicus); also Afran. ap. Charis. p. 205, 9 K. retinet nunc linguam mordicus.

morsus: Ep. 19, 4 sine desiderio aut morsu animi tui. Ep. 63, 4 cum aliquo nobis morsu amissorum, quos amavimus, nomen occurrat; cf. Hor. Ep. 1, 14, 38 mea commoda quisquam . . . morsu venenat; Ov. P. 1, 1, 73 (curarum); Cic. Tusc. 4, 7, 15 (doloris); id. Off. 2, 7, 24 (libertatis intermissae); Sil. 7 (incorrectly cited as "2" in H. Lex.), 271 (famae). Ep. 99, 14 non est dolor iste, sed morsus (on the death of Marcellus' son).

adrosor: Ep. 27, 7 stultorum divitum adrosor, in a word-play with *adrisor* and *derisor*.

erodere: Ep. 91, 11 vis ignium colles, per quos relucebat, erosit.

respuere: Ep. 9, 2 qui respuat omnis mali sensum. Ep. 13, 12 metum respue. Ep. 53, 12 quaedam (tela) . . . in eum usque, qui miserat, respuit. Ep. 79, 14 Catonem civitas . . . respuit. Ep. 104, 34 respuendae voluptates. Ep. 116, 5 sive enim non respuit (nos amor).

saliva: Ep. 79, 7 Aetna tibi salivam movet. The context is that Aetna, as the theme for a poem, "makes Lucilius' mouth water." I find this phrase only here. Otto, "Sprichwörter," p. 306, compares Petr. 48 quicquid ad salivam facit, "was den Gaumen reizt;" cf. also Pers. 5, 112 saliva Mercurialis.

strangulare: Ep. 51, 13 (voluptates) latronum more . . . in hoc nos amplectuntur, ut strangulent. Cf. Ov. Tr. 5, 1, 63 strangulat inclusus dolor; Juv. 10, 12 plures nimia congesta pecunia cura | strangulat; Cod. Theod. 12, 3, 1 venditor . . . omnes causas singillatim, quibus strangulatur, exponat.

ARTICULUS: Ep. 89, 15 articulos (sc. temporis), 'the right moment.' With the meaning 'moment,' *articulus*, with or without *temporis* or *rerum*, is sporadic in the literature, from Plautus to the Codex Justinianus. See Antib.[7], I, p. 203, with references to Hellmuth and Landgraf.

There are so many phrases with MANUS, that it may be well to sub-divide them into cases where it is combined with adjectives, with verbs, and with prepositions. The examples are as follows:

manus with adjectives; certa: Ep. 81, 2 nemo habet tam certam in beneficiis manum, ut non saepe fallatur: aberrent, ut aliquando haereant. This metaphor probably comes from archery; cf. Quint. 9, 4, 8 et arcu dirigentium tela, quo certior manus, hoc est habitus ipse formosior.

——, longa: Ep. 82, 5 non habet . . . fortuna longas manus; neminem occupat nisi haerentem sibi. See Otto, op. cit., p. 210.

——, plena: Ep. 33, 6 plena manu fiet. Ep. 120, 10 plena manu dantem. See Otto, op. cit., p. 212.

——, rapida: Ep. 95, 32–33 non erat animus ad frugalitatem magna vi reducendus, a qua paullum discesserat: "Nunc manibus rapidis opus est, nunc arte magistra." This quotation is a combination of Verg. A. 8, 442 and 6, 261.

——, summa: Ep. 12, 4 potio . . . quae ebrietati summam manum inponit. Ep. 71, 28 inchoatus et ad summa procedens . . . etiam si adpropinquat perfecto bono, sed ei nondum summam manum inposuit. Ep. 101, 8 qui cotidie vitae suae summam manum inposuit. See Otto, op. cit., p. 212, to which add Ov. A. A. 3, 226; Vell. 2, 33, 1 (ultima manus); Quint. 10, 1, 97.

manus with verbs; admovere: Ep. 82, 12 utrum malitia illis an virtus manum admoverit (he has just before used the expression *adiit tractavitque*).

——, facere: See under "Arts and Trades," p. 91.

——, inicere: Ep. 1, 2 si hodierno manum inieceris. Ep. 34, 2 adsero te mihi: meum opus es. Ego quom vidissem indolem tuam, inieci manum. Ep. 70, 11 quidni huic (sc. morti facili) inicienda sit manus? Ep. 79, 6 nec illis (sc. verbis paratis) manus inicit tamquam alienis. Sunt enim publica. Ep. 104, 1 (febris) manum mihi iniecerat. Ep. 108, 12 docibilibus leviterque corruptis inicit manum veritas. These examples might also be classified as belonging to the Judicial sphere, to which the reference is especially clear in the context of the one last cited.

——, inponere: Ep. 90, 40 nondum valentior inposuerat infirmiori manum. Ep. 101, 8 (already cited under *summa manus*).

——, intentare: Ep. 71, 22 in oculos nunc mihi manum intentat ille, qui omnium animum aestimat ex suo.

——, locare: Ep. 37, 2 qui manus harenae locant (of gladiators; *harenae* being dative). Ep. 44, 3 Cleanthes aquam traxit et rigando horto locavit manus.

——, porrigere: Ep. 29, 4 (Marcellus can yet be saved from his faults) si cito illi manus porrigitur. Ep. 73, 15 di . . . ascendentibus manum porrigunt. Ep. 111, 4 (any man should be satisfied who has grown to that height) quo manus fortuna non porrigit.

——, tendere: Ep. 48, 8 omnes undique ad te manus tendunt (and beg for aid for their lost and perishing life).

manus with prepositions; ad: Ep. 23, 2 licet ad manum sit (spes aliqua). Ep. 100, 3 (of the oratory of Fabianus) et fere quae inpetu placent, minus praestant ad manum relata.

——, in: Ep. 70, 13 cogitare id in manibus esse consilium ('you are dealing with').

——, inter: Ep. 12, 1 haec villa inter manus meas crevit.

——, per: Ep. 101, 5 id quoque, quod tenetur, per manus exit.

——, sub: Ep. 71, 1 consilium nasci sub diem debet . . . : sub manu, quod aiunt, nascatur. Cf. Planc. ap. Cic. Fam. 10, 23, 2 and Suet. Aug. 49; and see Otto, "Sprichwörter," p. 213.

In Ep. 95, 64 occurs the simile that, as the hands are to the heart, so are *praecepta* to the hidden *decreta sapientiae*.

We may include in this connection the following examples:

digitus: Ep. 71, 4 summum bonum . . . digito, ut ita dicam, demonstrandum est. Cf. Ep. 94, 32 viam, quam admonitio demonstrat.

arripere: Ep. 101, 3 genere valitudinis praecipiti arreptus.

prendere: Ep. 22, 3 occasionem . . . prende.

vellicare: Ep. 20, 13 excitandus e somno et vellicandus est animus. Ep. 63, 1 illum (the man who has risen beyond the reach of fortune) quoque ista res (the death of a friend) vellicabit, sed tantum vellicabit. For *vellere*, see p. 30.

tractare: Ep. 33, 5 (ingenia maximorum virorum tota tractanda sunt). Ep. 40, 4 (oratio popularis) tractandam se non praebet. Ep. 66, 8 quidquid tractavit, id amabile . . . facit. The subject is *summum bonum*, which is also the subject of *attigit*, *adducit*, and *disposuit* in the preceding sentence. Ep. 82, 12 quicquid . . . virtus adiit tractavitque. Ep. 85, 38 quemadmodum sit tractanda paupertas. Ep. 100, 2 non esse tractatam nec diu tortam (sc. orationem Fabiani). Ep. 103, 5 (philosophia) periculi causa insolenter tractata.

tractatus: Ep. 88, 28 mentibus nostris, quae tractatu caelestium crescunt.

intractabilis: Ep. 25, 1 aetatem . . . duram et intractabilem.

retractare: Ep. 71, 17 Catonem vulnera . . . retractantem; cf. Ov. Tr. 3, 11, 19, where *vulnera* is also the object, but the meaning is different. Ep. 78, 14 praeteritos dolores retractare. Ep. 99, 19 memoria eorum, quos amisimus, retractatur. Ep. 110, 8 si eadem, quamvis sciat, retractaverit.

amplecti: meaning 'comprehend,' Ep. 89, 2 animus totam molem eius (sc. philosophiae) amplectitur. Meaning 'embrace,' as a sign of affection, Ep. 51, 13 (cited under *strangulare*, p. 32) and Ep. 66, 48 bona . . . et amplexanda et laudanda.

amplexari: Ep. 71, 28 metuenda ceteris, si alicuius honesti officii pretia sunt, non tantum fert, sed amplexatur. Ep. 106, 1 neminem res (i. e., business interests) secuntur. Ipsi illas amplexantur.

complecti (conp-): Ep. 94, 1 summam . . . totius vitae complexus est. Ep. 99, 10 universum complectere. Ep. 106, 2 moralem philosophiam velle conplecti. The use of this verb in the sense 'grasp intellectually, comprehend' is quite frequent in Cicero and Quintilian, but rare elsewhere. In the sense 'embrace,' as an evidence of affection, it is more common, e. g. Ep. 75, 9 qui . . . quae erant complectenda, didicerunt. Ep. 79, 14 exilium suum complexus est. Ep. 95, 36 honesta complexi sunt, cum primum audiere. Ep. 95, 55 ut fortitudinem complectamur. Similarly the noun *complexus* is found in Ep. 53, 8 dignus illa (sc. philosophia) es, illa digna te est; ite in complexum alter alterius. Ep. 66, 13 in conplexu libertatis expirat.

Seneca derives fewer tropical expressions from the LEGS and FEET. His favorite metaphor here is with the verb *calcare*, the use of which in the sense 'tread down, oppress' is not uncommon in Latin; but the meaning 'spurn, despise,' which he prefers, is comparatively rare, and chiefly poetic. Examples of this verb and its compounds in Seneca are: Ep. 12, 10 calcare ipsas necessitates (cf. Sen. Med. 253 superbo miserias calcem pede); Ep. 14,

10; 31, 1; 45, 9; 48, 11; 76, 20; 94, 56 pedibus aurum argentumque subiecit (natura) calcandumque ac premendum dedit quidquid est propter quod calcamur ac premimur (which shows the shifting of the word from a literal to a figurative sense); Ep. 23, 6 conculca, 'treat with contempt;' Ep. 27, 9 quibusdam remedia monstranda, quibusdam inculcanda sunt. The word *pes* is used metaphorically in Ep. 100, 7 (of Cicero's style) pedem curvat lenta (but see Hense's ap. crit. for other readings); Ep. 110, 7 'all our life long we rush on, and do not halt nor' circumspectius pedem ponimus. In Ep. 95, 46, occurs the comparison that nothing is more shameful than one who is doubtful, undecided, and *timide pedem referente;* 'but this happens to us in everything, unless those things are removed which hinder the mind.' Here may also be included Ep. 88, 20 liberales artes . . . animum . . . expediunt; Ep. 97, 14 hoc . . . si sic expediatur; and Ep. 103, 1 adversus hoc (periculum) te expedi. The second of these examples illustrates the use of *expedire* in the sense 'explain, relate,' which has lost all feeling of the original metaphor and belongs to archaic or colloquial prose, with a few examples in poetry, notably Verg. A. 3, 379. See Antib.[7], 1, p. 550, and references there given. In Ep. 111, 3, we are told that the true philosopher has height and greatness of his own, *non exsurgit in plantas nec summis ambulat digitis eorum more, qui mendacio staturam adiuvant longioresque quam sunt, videri volunt.* In Ep. 74, 23, hamstringing is used as an illustration of those things, the removal of which causes not only the loss of the things themselves, but also the coming of actual harm; so, when the sinews of the knee are cut, not only is speed destroyed, but weakness takes its place.

Other instances of metaphors from the body and its functions are:

exanguis: Ep. 64, 3 the writings of some philosophers have only a famous name, *cetera exanguia sunt.* Cf. Ep. 89, 21, where *vena* is used of channels for hot water.

effeminare: Ep. 82, 2 paulatim enim effeminatur animus.

pinguis: Ep. 73, 10 pingue otium.

spirare: Ep. 95, 10 'you are mistaken if you think that philosophy promises only terrestrial things,' altius spirat.

spiritus: Ep. 50, 6 quid enim est aliud animus quam quodam modo se habens spiritus? Ep. 74, 29 (virtus) magni spiritus est et erecti. Ep. 90, 44 alti spiritus viros. Ep. 102, 7 'we think nothing good which is composed of diverse elements,' uno enim spiritu unum bonum contineri ac regi debet. Here may be included Ep. 102, 9, where applause and hissing are compared to snoring and coughing.

stomachus: Ep. 112, 3 stomachum illi fecit luxuria. This sense is quite classical, and especially frequent in Cicero; but it seems to pass out of use after his period, until revived by Seneca. It is continued by Quintilian and Suetonius. Similarly *stomachari* is cited by Lexx. only for Terence, Cicero, Horace, Augustus (quoted, Suet. Tib. 21), Seneca (Ep. 12, 2 occasionem stomachandi), and Apuleius, whose use of it with cognate accus. *biles Venerias*, in Met. 5, 31, is especially noteworthy. In Ep. 84, 5–7 there is a comparison between digestion and mental assimilation, which is worked out with considerable detail, and leads to the application of *haurire* and *concoquere* to intellectual action; cf. Quint. 10, 1, 19. We can hardly endorse the adverb "eleganter" which Seneca applies, in Ep. 91, 19, to the comparison instituted by Demetrius between the words of ignorant men and *ventre redditos crepitus*; "'For,' said he, 'what difference does it make to me whether they sound from above or from below?'" Cf. Cic. Fam. 9, 22, 5.

sudare: Ep. 18, 1 December . . . cum maxime civitas sudat. In the sense 'be busy,' *sudare* is rare but classical. See RITSCHL in Rh. Mus. N. F. 12, p. 457 f., on Peerlkamp's proposed reading of *sudare* for Hor. Od. 2, 1, 21. In Ep. 31, 7 non est viri timere sudorem, we have merely a case of metonymy for *laborem*. Here should be included *oluisse* in Ep. 86, 12, cited on p. 17.

tergiversari: Ep. 77, 11, when death approaches, everyone *tergiversatur*, *tremit*, *plorat*. Ep. 104, 22 one should receive the weapons of fortune *adverso pectore*, . . . *non latitantem nec tergiversantem*. *Tergiversari* is a favorite verb with Cicero, rare elsewhere.

castrare: Ep. 19, 9 nisi illum (sc. Maecenatem) enervasset felicitas, imm, castrasset. Compare the expression *castrata res publica* which is criticized for vulgarity by Cicero, De Or. 3, 41, 164, and Quintilian, Inst. Orat. 8, 6, 15. Martial, 1, 35, 14, used the verb in the sense 'expurgate,' with *libellos* as object. See also Pliny, N. H. 11, 60 velut castratis viribus, and Claudian, Eutr. 1, 192 (avaritiam).

(b) LIFE, DEATH, BURIAL

It is very significant that the great majority of the metaphors under this head are connected with death and not life. This is quite in accord with the undertone of gloom which runs through all of Seneca's writings, and with the creed of a man whose ultimate source of comfort is the reflection that death is always at hand as a means of escape from pain or trouble. The only examples which I have observed of metaphors connected with LIFE are:

vita: Ep. 45, 10 ecce tota mihi vita mentitur. This may be regarded as properly a metonymy, *vita* standing for *viventes*. The meaning is 'the whole world lies to me.' *Vita*, like the Greek βίος, in the sense of 'the living, mankind, the world' belongs to poetry and post-Augustan prose. Cf. Tib. 2, 1, 37; Mart. 8, 3, 20; Pliny, N. H. 8, 48 and 13, 89. See also HILDEBRAND'S note on Apul. Met. 4, 21, and cf. the editors on Cic. Div. 1, 39, 86. Ep. 101, 10 singulos dies singulas vitas puta.

vivere: Ep. 104, 21 ad meliores transi: cum Catonibus vive, cum Laelio, cum Tuberone . . . Vive cum Chrysippo, cum Posidonio. The meaning is, study the lives and writings of these men.

vivus: Ep. 35, 3, there is a certain amount of pleasure derived from friends, even when they are absent; but their actual presence and conversation *habet aliquid vivae voluptatis*.

superstes: Ep. 83, 24 (of the man who sits out all the rest at a drinking-bout) superstes toti convivio. Cf. Ep. 30, 5, cited under *prosequi*, p. 38.

From DEATH itself come the following metaphors:

animam egerere: Ep. 54, 2, other diseases are *aegrotare;* asthma is *animam egerere*. This reading, based on two good MSS., seems correct; but see Hense, ap. crit., for variants.

cadere: Ep. 115, 10 verus rerum honor cecidit.

interitus: Ep. 91, 9 totarum urbium interitus. This whole passage is interesting because of the number of different phrases, many of them metaphorical, used to indicate the destruction of cities.

mori: Ep. 27, 2 (*vitia* as subject). Ep. 78, 4, Seneca says that, when he was about to leave surviving friends, he did not consider that he was dying, because he would live through them. Ep. 78, 11 (*desideria* as subject).

mors: Ep. 58, 33 plurimum enim refert, vitam aliquis extendat an mortem. Ep. 58, 37 mortes meras lecturus es (of a letter on "Age and Death"). Ep. 77, 18 ista vita non mors est? To explain his meaning, Seneca goes on to relate how Caesar, when an old captive was begging him for death, replied "Nunc enim vivis?" Ep. 82, 3 otium sine litteris mors est. Ep. 93, 3 non vixit iste, sed in vita moratus est, nec sero mortuus est, sed diu. Octoginta annis vixit. Interest, mortem eius ex quo die numeres. Ep. 122, 3 (of men who turn day into night and night into day by their revels) et hi mortem timent, in quam se vivi condiderunt?

mortalis: Ep. 58, 29 mundum ipsum, non minus mortalem quam nos sumus. Ep. 66, 11 satorum vero animaliumque virtutes cum mortales sint. Ep. 109, 14 haec civilia et domestica . . . et, ut ita dicam, mortalia.

inmortalis: Ep. 81, 24, the pleasure of remembering a joy one has received *inmortale est et adsiduum*. Ep. 98, 9 'Metrodorus says "every human good is mortal," but the genuine good does not die, that is, wisdom and virtue;' *hoc unum contingit inmortale mortalibus*.

morticinus: Ep. 122, 4 et in vivis caro morticina est (he is speaking of those who are killing themselves by late banquets). Cf. Plaut. Pers. 283.

mortifer: Ep. 49, 9, after comparing the folly of a man in an assaulted city who should spend his time in sophistic quibbles, with the philosopher who de-

votes his attention to them, Seneca says, 'in that case, however, if besieged, I should be threatened by danger from without,—a wall would separate me from the enemy:' *nunc mortifera mecum sunt.*

mortuus: Ep. 60, 4, gluttons are to be reckoned not as men but as animals; some of them even as among the dead.

praemortuus: Ep. 58, 33 (of a man physically broken down) praemortuum corpus est.

perire: Ep. 74, 23 (*velocitas*, subject). Ep. 74, 24 (bonum). Ep. 74, 30 (concordia). Ep. 81, 1 (beneficia). Ep. 95, 1 verbum publicum (of a proverb he is going to quote) perire non patior.

In Ep. 66, 42–44, there is quite an extended and well-balanced comparison between death and "the Good," the idea being that in neither is the essential character changed by circumstances.

From KILLING, the only tropical expression which I have noted is Ep. 94, 31 si tamen illam (sc. indolem) diutina pestis (used here in a moral sense) non interfecit nec enecuit.

Several metaphorical expressions are derived from BURIAL CEREMONIES, namely:

conclamare: Ep. 52, 13, when a philosopher is surrounded by an admiring crowd, *non laudatur ille nunc, . . . sed conclamatur.*

conponere: Ep. 30, 5 (see *prosequi*).

deplorare: Ep. 24, 7 (speaking of the fall of the Republic) deploratae sunt res generis humani.

efferre: Ep. 99, 4 cum amico effers amicitiam? Ep. 99, 24 memoriam cum corporibus efferre . . . inhumani animi est. Cf. Ep. 12, 8, which tells how Pacuvius, when returning from a banquet, used to have the attendants beside his litter chant "*βεβλωται*;" and Seneca adds "nullo non se die extulit."

exequiae: Ep. 70, 10 (of Drusus Libo, when detected in a conspiracy against Tiberius) cum aeger a senatu in lectica relatus esset non sane frequentibus exequiis, omnes enim necessarii deseruerant impie iam non reum, sed funus. The meaning of the whole passage is that his friends abandoned him, thinking his fate was sealed.

iusta 'obsequies': Ep. 122, 3 non convivantur, sed iusta sibi faciunt; where the word-play in *convivantur* strengthens the antithesis.

prosequi: Ep. 30, 5 Bassus noster videbatur mihi prosequi se et conponere et vivere tamquam superstes sibi et sapienter ferre desiderium sui. See also under "Travelling by Land," p. 120.

spectare foras: Ep. 12, 3, on returning to his old home, Seneca fails to recognize his aged porter, and asks "Quis est . . . iste decrepitus et merito ad ostium admotus? Foras enim spectat;" referring to the custom of placing a corpse with its feet turned toward the door, and involving a grim jest upon the old man's station at the entrance.

vitalia, 'grave-clothes': Ep. 99, 22 quam multis vitalia emuntur! This seems to be a euphemism for *mortualia*, according to Petr. 77 fin.; which, with the present passage, are the only places cited for the use of the word in this sense; but compare Petr. 42 vitali lecto, 'death-bed.'

In Ep. 49, 1, Seneca says that familiar places stir dormant memories, as a slave of the deceased, a garment, or the house, renews the grief of mourners.

Ep. 122 contains two forceful similes from funeral customs. In sect. 3 it is declared that revellers who turn night into day are not banqueting, but celebrating their own funerals;—though even the dead have their funeral rites in the day-time. In sect. 10, Seneca says 'to my mind, such men occupy the position of dead men; for those who live by torches and tapers are not far from a funeral, and that, too, a sad one.' The reference is to the custom of holding the funerals of those who died prematurely (*funera acerba*) at night, by torch-light (*ad faces et cereos*). Cf. Verg. 6, 429; Sen. Dial. 10, 20; Tac. A. 13, 17.

Finally, in more direct connection with the grave, may be mentioned:

condere: Ep. 83, 23 Alexandrum . . . intemperantia bibendi . . . condidit. Ep. 92, 35, nature has seen to it that no one should be unburied; even him, whom cruelty has cast forth, *dies condet*. Ep. 122, 3 (same context as the passage quoted in the preceding paragraph) do these men fear death *in quam se vivi condiderunt?*

sepultura: Ep. 82, 3, leisure without literature is death, *et hominis vivi sepultura.*

parentare: Ep. 12, 8 Pacuvius . . . cum vino et illis funebribus epulis sibi parentaverat. Cf. Ep. 122, 3 and *efferre* above.

situs: Ep. 55, 4, as often as Seneca went past the house of Vatia, who had withdrawn himself from public duties to live in luxurious indolence, he used to say "Vatia hic situs est."

(c) Health and Sickness

Seneca was especially fond of deriving tropes and comparisons from this sphere. An interesting discussion of this subject is to be found in the article by K. F. H. Marx, which is referred to in my Introduction. He calls attention not only to the knowledge of medicine and disease which Seneca displays, but also to the skill with which he uses this knowledge in illustrating his moral and philosophical theses. To the examples which I shall give in

this division should be added those on p. 100 ff. under the title "Medicine and Surgery."

First to be noted are words pertaining to HEALTH. These include:

robur: Ep. 10, 3 verba . . . roboris plena. Ep. 92, 10 voluptas . . . omne robur (sc. animi) emollit.

robustus: Ep. 114, 22 oratio . . . robusta, fortis, virilis.

salubris: Ep. 51, 4 non tantum corpori, sed etiam moribus salubrem locum eligere. Ep. 95, 36 salutaria (in a moral sense) in transitu rapuit.

salvus: Ep. 99, 20 salva . . . auctoritate. Ep. 114, 16 pudore salvo. Ep. 117, 1 salva gratia . . . salva conscientia. These phrases are all in the ablative absolute.

sanitas: Ep. 50, 4, our trouble is within, in our very vitals, *et ideo difficulter ad sanitatem pervenimus, quia nos aegrotare nescimus* (the application is to the moral sphere). Ep. 53, 8 vitia sua confiteri sanitatis indicium est.

sanus: Ep. 88, 29, temperance rules pleasure *et ad sanum modum redigit.* Ep. 94, 5, a man can only be reformed by expelling the error which beclouds his mind, otherwise *doces illum, quid sano faciendum sit, non efficis sanum.* Cf. Ep. 108, 4. We have a somewhat troublesome expression in Ep. 123, 7, where Seneca says, 'there is not a homely slave in your retinue,' *cuius sana facies medicamentum desideret.* Haakh seems to take *sana* as predicative, by his rendering "um erhalten zu werden;" but Baillard probably comes nearer the true meaning of the passage by his translation "on n'a pas un de ces frais visages auxquels il faut un préservatif."

valere: Ep. 15, 1 si philosopharis, bene est. Valere autem hoc demum est.

validus: Ep. 93, 5 aliquando . . . validi sideris (i. e., the sun) fulgor per nubila emicuit.

vegetus: Ep. 71, 25 adulescentem incorruptum et ingenio vegetum. Cf. Cic. Tusc. 1, 17, 41 (mens); id. Div. 1, 29, 61 (pars rationis); Livy, 6, 22, 7 (ingenium); Sen. Phaed. 460 (libertas); Ter. Maur. De Litt. (Keil, G. L., 6, p. 360) 1166 (littera) Auson. Eph. Ord. Coq. 3 (line 151 Peiper) (gustus).

vigere: Ep. 114, 1 aliquando inflata explicatio ('style of speech') vigeret. Ep. 114, 17 Sallustio vigente ("als Sallust in der Blüthe war," Haakh).

Here we may also add Ep. 14, 11 numquam in tantum convalescet nequitia.

Health is used in several comparisons. In Ep. 14, 15 we are told that it is as impossible to promise that a man who follows a correct plan of life will be safe, as it is to promise good health in a man of temperate habits. Ep. 28, 6 states that, as some places are trying even for the most robust health, so some places, for example the forum, are hardly healthy for the good mind, not to say for one which is still imperfect and only convalescent. The comparison in Ep. 66, 40 is to the effect that undoubtedly health

which is exposed to no danger is better than that which has been brought, by exertion and patience, out of severe diseases; so there is no doubt that joy is a greater good than a mind struggling to endure wounds or fire. Other examples belonging here are Ep. 72, 5-7; 74, 23; 117, 26; and 120, 5.

Next we may consider words indicating SICKNESS IN GENERAL:

aeger: Ep. 2, 1 (animus); cf. Ep. 15, 1 and 74, 34. Ep. 25, 2 (applied to men, in a moral sense); cf. Ep. 27, 1; 28, 3; 68, 9 non medicus, sed aeger hic habitat. Ep. 94, 13 (mens); cf. Ep. 50, 9 and 104, 14. Ep. 94, 74 aegrae fortunae sana consilia. Ep. 114, 11 (civitas); cf. Sen. Thyest 240 (domus).

causarius: Ep. 68, 7 in animo nostro sunt quaedam quasi causariae partes, quibus adhibenda curatio est; cf. Pliny, N. H. 23, 75 (dentes) and 25, 71 causarii vel latere vel faucibus. and Sen. N. Q. 1, praef. 4 (corpus).

morbidus: Ep. 78, 25 magisque animo quam corpore morbidis.

morbus: Ep. 40, 13 isto morbo (i. e., a faulty style). Ep. 75, 10 morbos animi; cf. sections 6–12, and Ep. 106, 6. Ep. 79, 4, morbo . . . tuo, referring to the curiosity of Lucilius and his desire to write a poem about Aetna; cf. our phrase 'you have a weakness for.' Ep. 83, 20. Ep. 85, 10. Ep. 104, 1 non corporis esse, sed loci morbum. Ep. 108, 28 senectus enim insanabilis morbus est; cf. Ter. Phorm. 575. Ep. 114, 25. Ep. 116, 1. Ep. 122, 18. For the corresponding employment of *νόσος* in the moral sphere, with metaphors in common use, conversational as well as literary, prose as well as poetry, see Blümner, p. xii.

lues: Ep. 95, 29, applied to corruption of morals.

insanandus: Ep. 123, 16 superstitio error insanandus est. Other readings here are "infantis," "insanus," "insanientis," "insani," "insaniae vicinus," "infandus," "infamans" and "infamantis." As far as the sense goes, either *insanus* or *infandus* would be better than the text; but they would be hard to reconcile with the MSS.[1]

Comparisons derived from sickness are numerous. Examples are: Ep. 6, 1, it is evidence that a mind is improving, when it sees its own faults. Some sick men have cause to rejoice when they perceive that they are sick. Ep. 7, 1, that which happens to sick men, so weakened by long sickness that they cannot be brought out of the house without injury, happens to us, whose minds are recovering from a long sickness. Ep. 17, 12, as it makes no difference whether you place a sick man on a couch of

[1] A. J. KRONENBERG in Class. Quart. I (July, 1907), p. 211, suggests that *insanus* was changed in copying to *insanandus* through the influence of the following *amandos*.

wood or of gold, for wherever you take him he takes his sickness with him; so it makes no difference whether a sick mind is placed in wealth or poverty, its evil follows it. Ep. 25, 3, it is a good time to approach a man who is to be reformed, *dum interquiescit, dum emendato similis est.* Ep. 53, 9, when you are sick, you break off all business and social duties and devote your whole attention to getting rid of the disease. The same should be done when the mind is diseased. Lay aside all hindrances and take time to gain *bonam mentem.* Ep. 56, 10, diseases are easier to heal when they become manifest and show their strength; avarice also and ambition and other evils of the mind are most dangerous when they subside into seeming health. Ep. 83, 26, as long-continued sickness makes men peevish and furious at small offenses, so continual drunkenness renders the mind savage. Ep. 85, 9, moderation in passions should be regarded in the same light as if one should say that a person ought to be sick with moderation. This idea is expanded in sect. 12. Ep. 85, 29, the philosopher still feels pain, but he does not fear it; unconquered, he looks down from above on his own sufferings. His state of mind is the same as that of men who are encouraging a sick friend. Ep. 94, 22, Aristo says, "it is foolish to tell a sick man what he ought to do if he were well, when you should restore his health, without which instructions are useless." But some rules are applicable to both sick and well, as, to avoid over-eating. So poor man and rich have some rules in common. Ep. 94, 24, Aristo says, "advice does little good when applied to serious faults." Nor does medicine conquer incurable diseases; yet it is employed to alleviate. Suppose that the full power of philosophy cannot draw forth inveterate disease from the mind; though it may not heal everything, it does not follow that it heals nothing.

From the EFFECTS OF DISEASE AND EXERTION, I have found the following metaphors:

effetus: Ep. 90, 44 mundus nondum effetus.

elanguescere: Ep. 114, 3 si animus elanguit.

emarcere (-escere): Ep. 112, 3 *emarcuit*, in a moral sense. This verb is very rare, being cited by Lexx. only for Pliny, N. H. 15, 121 (auctoritas), and ecclesiastical Latin, usually in a tropical sense.

enervatus: Ep. 114, 8 (of the style of Maecenas) sensus miri, magni quidem saepe, sed enervati dum exeunt.

enervis: Ep. 92, 8 enervem et abiectam (partem animi); cf. Sen. Thy. 176 ignave, iners, enervis.

fatigare: Ep. 12, 5 quam dulce est cupiditates fatigasse ac reliquisse. Ep. 56, 9 (ambitio fatigata). Ep. 53, 12 quaedam (tela) defetigat (philosophia).

inbecillitas: Ep. 59, 6 parabolis . . . quas existimo necessarias . . . ut inbecillitatis nostrae adminicula sint.

inbecillus: Ep. 94, 19 inbecillam aciem (equivalent to *oculum*).

laborare: Ep. 58, 34 animum laborantem. Ep. 76, 22 virtus laborabit. Ep. 84, 11 (ambitus) laborat invidiā. Ep. 114, 2 si disciplina civitatis laboravit. Ep. 114, 9 supellectili laboratur. The reading has not yet been satisfactorily established for Ep. 22, 17, where Hense prints "causa autem haec est, quod inanes omnium bonorum sumus, † vitae laboramus;" and in his ap. crit. suggests the insertion of "iactura," comparing Ep. 1, 1; which is also supported by *effluxit* in the next clause of this passage. But see the critical notes of Schweighäuser. I find no instances of the dative after *laborare* in the sense 'be concerned for, anxious about,' although it sometimes takes that case when it means 'toil for, serve.'

laboriosus: Ep. 52, 7 durum ac laboriosum ingenium (meaning 'which requires effort to bring it to perfection').

lassare: Ep. 52, 5 alterum (aedificium) fundamenta lassarunt (see Hense, ap. crit., for variant readings). Ep. 68, 13 (aetas) vitia . . . lassavit. Ep. 88, 10 patrimonium tabularios lassat.

lassus: Ep. 26, 1 senectus lassae aetatis, non fractae, nomen est; cf. Ep. 101, 4. Ep. 94, 62 nec substitit usquam lassa crudelitas.

macies: Ep. 88, 19 corpora in sagina, animi in macie et veterno sunt.

marcere: Ep. 89, 18 illos (mores) conpesce, marcentia in te excita. Ep. 114, 23 artes quoque eius (animi) actusque marcent. *Marcere* is not common in a literal sense, and the examples are almost exclusively poetic. In a tropical sense, there are a few cases in prose, but it is not uncommon in the poets.

requies: Ep. 30, 12, as a synonym for death.

In Ep. 122, 4, the colorless complexion of those who spend their nights in revelling is said to be a more dangerous symptom than the pallor of those who have some real disease.

In this connection, we may observe the following metaphors from WOUNDS AND INJURIES:

iniuria: Ep. 90, 17 loca, quae vel iniuria temporis vel alio quolibet casu excavata in specum recesserunt.

laceratio: Ep. 74, 18, (commoda) sine ulla nostri laceratione discedant.

lacessere: Ep. 13, 3 virtus lacessita (in the context, 'joining battle with' fortune is described by comparison with an athlete).

laedere: Ep. 119, 15 oculos hoc meos laedit (i. e., 'I don't like the looks of it'). Cf. *oculi dolent*, Otto, "Sprichwörter," p. 251.

plaga: Ep. 94, 29 non te pudet luctum voluptate sanare? Severius ista plaga curanda est.

recrudescere: Ep. 36, 9 recrudescit ambitio. Ep. 69, 3 nihil . . . facilius quam amor recrudescit. This verb is properly used of wounds.

suppurare: Ep. 59, 17, pleasures forced upon the body beyond its capacity suppurare coeperunt. Ep. 80, 6 gravis et suppurata tristitia. Cf. Sen. Dial. 10, 12, 1 infami lucro et quandoque suppuraturo. In this tropical sense, I find no examples of *suppurare* outside of Seneca.

vulnus: Ep. 99, 1 magnum vulnus (referring to the death of Marcellus' son). Ep. 104, 12 nec remedia vulneribus oppones (referring to the loss of friends). Cf. Ep. 9, 2 invulnerabilem animum.

A series of implied comparisons in Ep. 2, 3, to illustrate the evils of unsystematic reading, includes "a wound does not heal, upon which many remedies are tried." In Ep. 104, 18 Seneca says: "when one has broken his leg, or wrenched a joint, he does not get into a carriage or a ship, but sends for a doctor to set the broken part or replace what has been dislocated. Well, then, do you suppose that change of place can heal the mind, broken and dislocated at many points?"

Metaphors from SPECIAL DISEASES and PHASES OF DISEASE include the following examples:

contractio: Ep. 82, 3 'Well then, you say, isn't it better to lie idle thus than to wallow in that vortex of duties? Both things are deplorable,' *contractio et torpor*. Pauly renders *contractio* by "Spannung" and Baillard by "les convulsions." Cf. *contractio nervorum*, Scrib. Comp. Med. 255; and Pliny, N. H. 20, 191 (infantibus contractiones sentientibus).

nausia (nausea): Ep. 16, 3, the object of philosophy is not *ut dematur otio nausia*. Ep. 24, 26 huius rei (sc. vitae) nausea.

evomare: Ep. 51, 1 plurima loca evomant ignem. Cf. Cic. Cat. 2, 1, 2 (urbs pestem); id. Phil. 5, 7, 20 (orationem); id. Am. 23, 87 (virus acerbitatis); also Ter. Ad. 312 (iram) and elsewhere in Terence. In Ep. 95, 28, describing the confusion of different kinds of food put before the guests at fashionable banquets, Seneca says: "non esset confusior vomentium cibus."

tumor: Ep. 87, 32, genuine good things *extollunt quidem et dilatant* (sc. animos), *sed sine tumore*. Ep. 104, 20 (in the sense of 'excitement'); cf. Sen. Dial. 3, 17, 4 and 5, 2, 5; id. Thyest. 519; id. Phaed. 137; id. Phoen. 586 (in plural). In a different sense, as a rhetorical term, *tumor* is post-Augustan and especially frequent in Quintilian; cf. Sen. Ben. 2, 11, 6 (verborum).

tumidus: Ep. 69, 5 vitia . . . licentiā tumida. Ep. 84, 11 ambitum: tumida res est, vana, ventosa. Ep. 90, 28 inter magna quid intersit et tumida.

ulcus: Ep. 68, 8 quid in otio facio? Ulcus meum (sc. animi) curo . . . in pectore ipso collectio et vomica est. *Collectio* as here used is a medical term, like the English 'gathering.' *Vomica*, 'an encysted tumor,' is very rare in a tropical

sense, and is censured by Quintilian, Inst. Or. 8, 6, 15; cf. Livy, 25, 12, 9, quoted from an old prophecy also given by Macrob. Sat. 1, 17, 28, and Suet. Aug. 65, where Augustus calls Agrippina and the two Julias *tris vomicas*. In Ep. 98, 15 *ulcus* is used of the pain resulting from losses. Eruptions of the skin are employed in a comparison, Ep. 72, 5 'some discomforts are on the outside; as sometimes, on a body otherwise strong and healthy, there are surface eruptions and pimples, but no deep-seated evil.'

verminatio: Ep. 78, 9 omnium istorum (i. e., gout and rheumatism) prima verminatio vexat. Ep. 95, 17 cerebri exaestuantis verminationes. Properly *verminatio* is the disease of 'worms'; whence it is transferred to a 'crawling, itching pain'. Lexx. cite only these two examples. Cf. Sen. Dial. 7, 17, 4 verminatur (podagra). In the original sense, it occurs in Pliny, N. H. 28, 180 and 30, 144.

stupor: Ep. 42, 7, in the sense of 'stupidity'. There are some classical instances of a similar meaning, but, when used metaphorically, it usually signifies 'astonishment.' Cat. 17, 21 (*meus stupor* for *ego stupidus*) and Phaedr. 1, 13, 12 (*stupor corvi* for *corvus stupidus*) are noteworthy.

torpor: Ep. 82, 3 (see *contractio*).

veternus: 'drowsiness,' literally 'oldness,' then, as a medical term, 'somnolence, lethargy' as a disease of age. Is not uncommon in a tropical sense, although not found in Cicero. Examples are given from Caelius ap. Cic. Fam. 8, 6, 4 (quoted by Cicero in Fam. 2, 13, 3); Horace (Epistles); Catullus; Vergil (Georgics); Columella; Apuleius. In Seneca's Epistles we find 88, 19 vomitores, quorum corpora in sagina, animi in macie et veterno sunt; and 115, 7 aerumnosi animi veternum perspiciemus. *Veternosus* occurs in Ep. 82, 19 legem dialecticam et . . . illos artificii veternosissimi nodos. Cf. Sen. Dial. 3, 20, 3 ("Ira, 1, 16, 25" given by H. Lex. is a false reference) (animus); Aug. Ep. 48, 2 (consuetudo); Sid. Ep. 1, 1 (genus dicendi); Cassiod. Var. 1, 25 (senectus).

In addition to these metaphors, there are the following comparisons:

Catarrh: Ep. 75, 12, the passions, when frequent and neglected, cause disease; as a single attack of catarrh (*destillatio*) causes a cough, but when it becomes chronic, leads to consumption.

Consumption: Ep. 91, 5, *phthisis* which may attack even the most temperate, is taken as an illustration of the sudden assaults of *fortuna*.

Fever: Ep. 53, 6 'a slight attack is sometimes unnoticed, but when a severe attack comes upon us, it is recognized by even the most hardy. In diseases of the mind, however, the worse they are, the less they are perceived by the victim.' In the same passage, gout (*podagra*) is also used as a comparison, and described with greater detail. Ep. 85, 4 'should we give a man credit for wisdom when he is stronger than the weakest, more joyful than the most sorrowful, more temperate than the most unbridled, greater than the lowest? Would you call a man well, because he has only a slight fever?' Ep. 119, 12 'some men have riches, as we are said to have a fever, when really it has us.'

Chills: Ep. 74, 33 'as, in the body, there are certain premonitory symptoms of disease, such as weariness without exertion, unsteadiness, and chills running through the limbs, so the weak mind, long before it succumbs, is shaken by evils.' Observe, here, how the simile passes into metaphor.

Gout: Ep. 53, 6 (see under "Fever," above).

As connected with RECOVERY FROM DISEASE, we note the following examples:

corroborare (conr-): Ep. 88, 29 numquid ergo hanc (i. e., fortitudinem) liberalia studia corroborant? Ep. 94, 36 admonitio conroborabit rectam . . . sententiam. In a tropical sense, this verb is quite common in Cicero (Merguet's Lexicon shows 7 examples in the Orations and 4 in the Philosophical works), but rare elsewhere.

evalescere: Ep. 94, 31 (indoles naturalis) adiuta praeceptis evalescit, si tamen illam diutina pestis non interfecit.

intermissio: Ep. 25, 3 aliis haec intermissio eius inposuit: mihi verba non dat.

interquiescere: Ep. 25, 3 (of a man who is to be reformed by philosophy) 'there was no better time to approach him than this,' *dum interquiescit, dum emendato similis est.*

reficere: Ep. 18, 10 voluptas . . . non illa . . . subinde reficienda, sed stabilis et certa. Ep. 84, 1 lectio ingenium . . . studio fatigatum . . . reficit.

Here belong likewise two comparisons: Ep. 29, 8 'even if I do not remove his faults, I will check them. They will not cease altogether, but they will leave off temporarily (*intermittent*). . . . Even this is not to be despised, for, in the case of those who are very ill, a temporary cessation of the disease (*bona remissio*) is a substitute for entire recovery.' Ep. 72, 6 'There is the same difference between the man of perfect wisdom and the man who is on the road toward it, that there is between one who is entirely well and one who is coming out of a severe and long sickness, in whose case a less severe attack (*levior acessio*) is a substitute for entire recovery.'

(d) SLEEP AND DREAMS

This is usually quite a favorite source for tropical expressions; see, for example, Blümner, p. 56; Berg, "Metaphor in Plato," p. 20; Otto, "Sprichwörter," pp. 121 and 328 and P. Langen in Jbb. 125 (1882), p. 688. Therefore the small use which Seneca makes of it is surprising. There are two extended

comparisons, leading to metaphorical expressions. The first is Ep. 53, 7–8 'It is not strange that faults of the mind are felt less, the worse they are. For the man who is dozing sees visions and sometimes, even while sleeping, thinks that he is asleep, but deep sleep extinguishes even dreams, and buries the mind too deeply for it to have any consciousness of itself. Why does no one confess his own faults? Because he is in them. It takes a man who is awake to tell of his dreams, and it is a proof of health for one to confess his faults. So then, let us awake, in order that we may correct our errors. But only philosophy will arouse us,—that alone will shake off our deep sleep.' The other instance is Ep. 102, 1–2 'As one is unwelcome who wakens a man when he is seeing a pleasant dream, for he takes away a pleasure which, even if false, has the effect of reality; so your letter injured me. It recalled me from an agreeable train of thought,—I was meditating upon the immortality of the soul. . . . When I received your letter, I suddenly awoke and lost my beautiful dream.'

The only other metaphor belonging under this head is a quoted one in Ep. 122, 10, where Seneca relates how Tiberius, hearing a man who had squandered a great patrimony at last confessing that he was poor, replied "sero experrectus es."

(e) Periods of Life (Childhood, Youth, Age)

More comparisons than metaphors are derived from the different periods of human life; but neither class is very large. All that I have observed are:

aetas: Ep. 91, 14 'it is one hundred years since this colony was founded,' *aetas ne homini quidem extrema.* Ep. 102, 22 artam aetatem sibi dari non sinit (sc. animus humanus): omnes, inquit, anni mei sunt.

anilis: Ep. 94, 2 anilia habentem praecepta (but the reading here is doubtful. The form given in the text was adopted by Hense from Bücheler). For use of *anilis*, cf. Otto, "Sprichwörter," p. 28 and Sutphen (who follows Hense's reading), A. J. P. 22, p. 11.

senectus: Ep. 71, 13 'each of the celestial and terrestrial bodies has its own old age.'

senescere: Ep. 26, 2 (vitia et vitiorum ministeria). Ep. 98, 15 vis ulceris, quam opto mehercules mitigari et aut sanari aut stare et cum ipso (sc. homine) senescere.

senex: Ep. 77, 5 Tullius Marcellinus . . . adulescens quietus et cito senex.

Childhood: Ep. 9, 7 (in a series of implied comparisons, supporting the statement that "making a friend is better than having one") fructuosior est adulescentia liberorum, sed infantia dulcior. Ep. 99, 27 (cited under "Boyhood"). Ep. 118, 13–14 'what is good is according to nature; but other things are according to nature without being good. The difference is one of size. Some things change by growth. He was a babe; he has become a youth; his character has become different; he is now rational, he was then irrational.' Ep. 121, 7–8 'it is not fear of pain which impels animals to perform certain natural actions; they struggle to perform them even in spite of pain. So a baby, who desires to stand erect and is becoming accustomed to walking, falls and each time, though weeping, gets up again, until, through pain, he has trained himself to that which nature demands.'

Boyhood: Ep. 99, 27 'we should mingle pleasure even with pain. So we comfort boys with a bit of pastry; so we still the crying of babes with milk.' Ep. 104, 13 'travel does not of itself confer any benefit. It neither gives judgment nor dispels error. It merely holds one for a short time by a new impression, like a boy wondering at things which he does not understand.' Ep. 110, 6–7 'the confusion of our minds is even is it seemed to Lucretius (R. N. 2, 55–6): "nam veluti pueri trepidant atque omnia caecis in tenebris metuunt, ita nos in luce timemus." Are we not more foolish than the boys, because we fear even in the light? But Lucretius is mistaken. We are not afraid in the light; we turn everything into darkness.' Ep. 115, 8 'we are very like boys, who value every plaything. They are delighted with worthless pebbles found on the beach, if they have varied colors; we, with columns of variegated marble.'

Young manhood: Ep. 9, 7 (cited under "Childhood"). Ep. 117, 16 answers the question 'whether future wisdom is a good thing?' by asking 'does boyhood have any consciousness of future young manhood, either in energy or strength?' Ep. 74, 21 'desire for glory has often impelled youthful minds to scorn fire and sword; in proportion as reason is braver and more steadfast than this, it will go forth more strenuously through fears and dangers.' This same passage contains a comparison from the love of animals for their young.

(f) Senses and Perceptions

Such extensive use is made by Seneca of figurative expressions connected with the senses, that I shall distribute the examples according to the particular faculty involved, including under "Sight" the idea of 'showing,' as well as the opposite notion of 'blindness;' and including under "Hearing" 'deafness' and expressions connected with speech and the voice. The examples are as follows:

(1) *In General*

sentire: Ep. 76, 13 navis . . . non sentiens ventum. Ep. 117, 26 nec messem futuram iam sentiant horrea. Ep. 122, 1 detrimentum iam dies sensit (i. e., the days are getting shorter).

(2) *Sight*

apparere: Ep. 19, 2 otium tuum non emineat, sed appareat. Ep. 84, 9 singulorum . . . latent voces (in a chorus), omnium apparent (note, here, the transfer of verbs of sight to the sphere of sound). Ep. 92, 29 apparens malitia.

cernere; Ep. 90, 28 vera simulacra verasque facies cernendas mentibus. Ep. 115, 7 (has a long metaphorical passage about "seeing the face of the mind").

intueri: Ep. 76, 32 animum intuere. Ep. 98, 2 omnia quae fortuna intuetur (which seems in this case to have the meaning 'looks upon with favor, smiles upon'). Ep. 100, 3 ipso dicente non vacasset tibi partes intueri . . . Sed illud quoque multum est primo aspectu oculos occupasse, etiam si contemplatio diligens inventura est, quod arguat.

observare: Ep. 22, 3 'it takes one who is wide awake' *occasionem observare properantem.* Ep. 103, 1 illa (sc. mala) quae nos observant, quae captant.

species: Ep. 120, 4 virtutis . . . speciem (which Haakh translates "das Bild"). Ep. 120, 5 species conspicui alicuius facti. Ep. 120, 5 ex his . . . speciem ingentis boni traximus. Ep. 120, 8 mala interdum speciem honesti optulere. Ep. 120, 19 subiret nos species non usitatae indolis (here also Haakh renders "das Bild"; Baillard, "l'apparition").

speciosus: Ep. 90, 28 magnitudinem . . . inflatam . . . et ex inani speciosam.

aspicere: Ep. 49, 3 quidquid temporis transiit . . . pariter aspicitur. Ep. 85, 11 (timor) aspexerit. Ep. 123, 5 (animus) molestias . . . placidus aspexit.

aspectus: Ep. 100, 3 (see *intueri*).

circumspicere: Ep. 16, 7 circumspicies, quid haec epistula munusculi attulerit (the use of this verb in the sense 'ponder, consider' is Ciceronian; here it appears to combine both the literal and the metaphorical meaning). Ep. 40, 11 Romanus sermo magis se circumspicit et aestimat. Ep. 100, 5 cum circumspexeris omnia (of literary style); so Ep. 100, 11 singula circumspecta.

conspicere: Ep. 97, 12 bona conscientia prodire vult et conspici.

conspectus; Ep. 26, 1 in conspectu esse me senectutis. Ep. 70, 1 in conspectum adulescentiae meae reductus sum. Ep. 72, 10 (sapientiam) in conspectu . . . habent. Ep. 82, 16 conspectum eius (i. e., mortis) accessumque. Ep. 94, 8 cum illum in conspectum suae condicionis adduxeris.

despicere: Ep. 9, 13 animo . . . despiciente fortunam. Ep. 88, 29 fortitudo . . . terribilia . . . despicit. Ep. 92, 32 (animus) divites superne despiciat.

dispectus: Ep. 94, 36 non statim sequitur dispectus rerum agendarum ('a clear perception of what should be done'). Cf. Sen. Dial. 4, 10, 1 (officiorum). Lexx. cite only Seneca for this word. Ep. 109, 16 (see *videre*).

inspicere: Ep. 30, 9 qualis esset eius (sc. mortis) natura velut propius inspectae. Ep. 33, 5 (ingenia) tibi inspicienda sunt. Ep. 44, 1 (philosophia) stemma ('pedigree') non inspicit. Ep. 115, 3 si nobis animum boni viri liceret inspicere.

inspectio: Ep. 65, 23, in the sense 'investigation.' This is a post-Augustan word and not common in any sense; cf. Antib.[7], I, p. 755 and references there given. Cf. Sen. N. Q. 2, 53, 3 and probably ibid. 6, 4, 2, although there, as in Pliny, Ep. 10, 48 (57), 1 (written by Trajan) *inspectatio* is also read.

inspectus: Ep. 92, 6 animus . . . liber ad inspectum universi. In the sense 'examination,' this verb is cited by Lexx. only for Amm. 22, 1, 25 (iecoris). In the sense 'contemplation,' only here; Apul. Met. 10, p. 254 (chap. 32, van der Vliet; who, however, like Hildebrand, reads *aspectu*);[1] and Anth. Lat. 878 Meyer (=Baehr. PLM. 81, 1) (pasce tuos inspectu oculos). Add Manil. 4, 899 unus et inspectus rerum.

perspicere: 115, 6 poterimus perspicere virtutem.

perspicuus: Ep. 100, 10 (oratio Fabiani) non est perspicua, sed pura.

prospicere: Ep. 66, 42 infans, cui nihil amplius contigit quam prospicere vitam. Ep. 92, 35 ne quis insepultus esset, rerum natura prospecxit (this is Bücheler's emendation for "prospicit" of the MSS.). Ep. 101, 9 mens . . . quicquid . . . dierum rerumque venturum est, ex alto prospicit. Ep. 110, 9 nec intra haec humani ingenii sagacitas sistitur: prospicere et ultra mundum libet.

respicere: Ep. 49, 2 infinita est velocitas temporis, quae magis apparet respicientibus. Ep. 73, 3 (ambitio) non respicit. Ep. 78, 13 ambitio . . . ad illam (sc. opinionem) respicit et luxuria et avaritia. Ep. 92, 24 voluptas non est digna, ad quam respiciat (virtus). Ep. 95, 5, one who has not been trained right from the beginning cannot strive for what is noble with all his heart, *sed respiciet, sed haesitabit.* Ep. 95, 45 finem summi boni . . . ad quem omne factum nostrum dictumque respiciat.

spectare: Ep. 7, 11 quo tanta diligentia artis spectaret. Ep. 7, 12 introrsus bona tua spectant. Ep. 26, 8 manus spectabat ad clausulam (Seneca means that he was about to conclude his letter). Ep. 45, 12 nullius non vita spectat in crastinum. Ep. 78, 21, courage can be shown as well on the sick-bed as in the arena or on the battle-field; *O quam magna erat gloriae materia, si spectaremur aegri! Ipse te specta, ipse te lauda.* Ep. 85, 29 invictus ex alto dolores suos spectat. Ep. 90, 13 corpore incurvato et tantum humum spectante. Ep. 95, 10 philosophia autem et contemplativa est et activa: spectat simul agitque. Ep. 113, 31 iustitia alienum bonum spectans. Ep. 119, 11 istorum felicitas in publicum spectat. Ep. 121, 15 (herba) flavescit et ad aream spectat.

videre: Ep. 49, 1 'when I visit the places where you used to be, I see you;' similarly, Ep. 55, 11. Ep. 84, 11 (ambitus) tumida res est, . . . tam sollicita est, ne quem ante se videat, quam ne quem post se. Ep. 109, 16 aiunt homines plus in alieno negotio videre. Vitio hoc illis evenit, quos amor sui excaecat quibusque dispectum utilitatis timor in periculis excutit (note how the trite metaphor is vitalized by *excaecare* and *dispectus*). Ep. 115, 6 'every person would be inspired with love of the mind of a good man, if only we could see its beauty.' The metaphor is carried on by means of *aciem, splendore* and *obscure*, and finally passes into a formal simile, cited below. Ep. 116, 5 de sapiente, inquit (sc. Panaetius), videbimus. Haakh translates "reden," but a better rendering is Baillard's "quant au sage . . . nous verrons plus tard"; although I find no parallel for this

[1] R. HELM (Teubner ed., 1907) also has *aspectu.*

use of the phrase in a manner corresponding to our 'see about.' An instance of oxymoron occurs in Ep. 57, 2 non ut per tenebras videamus, sed ut ipsas.

visus: Ep. 89, 2 nobis . . . quorum visus in proximo deficit. The context is on 'comprehending the universe.'

caecus: Ep. 15, 9 caeca cupiditas. So, Ep. 16, 9; cf. Sen. Phaed. 528 (cupido).

caecitas: Ep. 119, 8 mentium. Ep. 120, 18 vide in quanta caecitate mens nostra sit. Lexx. cite only Cicero and the Vulgate Bible for the tropical use of this.

excaecare: Ep. 109, 16 (see *videre*). Ep. 119, 11, excaecant populum . . . opes.

caligare: Ep. 57, 4 (subject is *virtus*, which may be regarded as put by metonymy for 'the virtuous man') caligabit, si vastam altitudinem . . . despexerit. Cf. Sil. 14, 88 bis octonis nondum rex praeditus annis | caligare alto in solio; Juv. 6, 31 altae caligantesque fenestrae. Ep. 71, 24 animus noster ad vera perspicienda caligat; similarly Ep. 122, 4. See also *caligo* under the heading "Fire and Light," on p. 160.

declarare: Ep. 90, 28 quid sint di qualesque declarat (sapientia).

ostendere: Ep. 20, 7 paupertas . . . a quibus ameris ostendet. Ep. 49, 11 se mors tam prope ostendit. Ep. 52, 15 (philosophia) potest in penetralibus suis ostendi. Ep. 79, 1 circuitus Siciliae totius quid tibi novi ostenderit. Ep. 90, 28 quae sint mala, quae videantur ostendit (philosophia). Ep. 91, 2 Lugdunum, quod ostendebatur in Gallia (meaning 'used to be conspicuous'). Ep. 97, 16 conscientia . . . ipsos sibi ostendit.

From sight there are the following comparisons. Ep. 89, 2 'the mind of the wise passes over the whole vast extent of the universe no less quickly than our sight does over the sky.' Ep. 115, 6 'if, as the sight of the eyes is wont to be sharpened and cleared by certain medicines, so we shall be willing to free the sight of the mind from hindrances, we shall be able to perceive virtue, though it is buried in the body, even with poverty standing in the way, even when it is overlaid with obscurity and obloquy.' Ep. 117, 17 'the function of wisdom is being wise, as that of the eye is seeing.'

Blindness occurs in the following comparisons: Ep. 50, 3 'we laugh at the slave-woman who, having gone blind, says the house is dark; but the same thing manifestly befalls us. No one realizes that he is avaricious or lustful. However, the blind seek some one to lead them, we wander about without a leader.' Ep. 74, 23 'some good things, when taken away, leave an actual defect in their places, as the sight of the eyes, when destroyed, causes us to suffer with blindness.' Here may also be included Ep. 71, 4 'as we often seek those with whom we are standing, so are we generally not aware of the supreme good when it is close beside us.'

(3) *Hearing*

auscultare : Ep. 33, 6, quotations from the Stoic writings are of considerable benefit to those who are still *rudes et extrinsecus auscultantes.*

surdus : Ep. 85, 8, the nature of animals is *surda suadenti.*

circumsonare : Ep. 94, 55 opiniones, quae nos circumsonant.

fremere : Ep. 56, 5 quid prodest totius regionis silentium, si adfectus fremunt?

strepere : Ep. 114, 6 civilibus bellis strepentibus.

strepitus : Ep. 14, 4, danger with which we are threatened by some powerful person *strepitu et tumultu venit.*

circumstrepere : Ep. 82, 4 mala humana circumstrepent. Ep. 91, 19, there is no reason for believing those *qui te circumstrepunt.*

obstrepere (ops-): Ep. 56, 8, the reason why a man complains of hearing what he has never really heard is, *animus illi obstrepit.* Ep. 121, 4 non desistam . . . votis opstrepere.

clamor : Ep. 94, 59 tantis clamoribus ambitionis.

aio : Ep. 102, 29 haec cogitatio . . . deos . . . esse testes ait.

accersere (arcessere): Ep. 24, 1 quid enim necesse est mala accersere? Ep. 69, 6 mortem . . . accersas. Ep. 74, 33 arcessere sibi miserias. Ep. 99, 13 causas doloris accersere. Ep. 119, 5 quas arcesserem merces.

adhortari : Ep. 94, 37 (*praecepta* as subject).

appellare : Ep. 119, 4 fames me appellat.

dicere : Ep. 84, 11 (*ratio* as subject, and, in same context, of *suadere*, q. v.).

male dicere : Ep. 71, 5 si non male dixeris fortunae. Ep. 120, 12 fortunae maledixit.

inquit : Ep. 95, 10 (*philosophia* as subject). Ep. 102, 22 (*animus humanus* as subject).

fateri : Ep. 100, 2 (*oratio Fabiani* as subject, and an infinitive clause as object).

negare : Ep. 55, 7, the villa of Vatia *illum* (sc. Favonium) *adeo excipit, ut Bais neget.*

nuntiare : Ep. 77, 1 (*naves* as subject). Ep. 103, 2 praenuntiat fumus incendium. Cf. Ep. 117, 13 motus animorum enuntiativi corporum.

respondere : Ep. 23, 5 vena (metallorum) adsidue plenius responsura fodienti. Ep. 74, 24 probati respondentesque voto patris liberi. Ep. 112, 2 si non respondit (vitis).

sermo : Ep. 67, 2 cum libellis mihi plurimus sermo est.

suadere : (as presupposing and producing mental action, this might also be sclassified under I, A ; but since Seneca uses it in a manner implying utterance I prefer to place it here) Ep. 84, 11 nisi ratione suadente. Hanc si audire volueris, dicet. Ep. 94, 1 (*pars philosophiae* as subject). Ep. 109, 15 (*virtus* as subject).

vocare : Ep. 48, 7 alium mors vocat ; so also Ep. 78, 27. Ep. 59, 5 multi unt, qui . . . alicuius verbi placentis decore vocentur. Ep. 66, 17 species recti vocat. Ep. 71, 6 rem magnificentissimam ad syllabas vocant (Pauly renders "zum Gegenstand ihrer Sylbenspiele machen"). Ep. 71, 29 quo me vocat expectatio tua. Ep. 79, 12 sursum illum vocant initia sua. Ep. 87, 34 (*virtus* as subject). Ep. 90, 26 (*sapientia* as subject). Ep. 90, 39 possessionem vocet (avaritia) per sua longam peregrinationem (where, however, *avaritia* may be

regarded as put by metonymy for *avari*). Ep. 95, 10 magna me vocant (*me* is *philosophia* which is represented as speaking in this passage). Ep. 111, 5 tanta rerum moles vocet. Ep. 118, 8 bonum est quod invitat animos, quod ad se vocat.

vox: Ep. 8, 7 cuius (sc. Epicuri) hanc vocem hodierno die legi.

avocare: Ep. 56, 4 magis mihi videtur vox avocare (i. e., distract attention from studies) quam crepitus. Ep. 56, 11 nulla res nos avocabit. Ep. 80, 1 spectaculi, quod omnes molestos . . . avocavit. Ep. 92, 24 quem nullus avocavit dolor.

evocare: Ep. 49, 1 desiderium loca interdum familiaria evocant. Ep. 61, 2 (*mors* as subject). Ep. 100, 12 (scripta Fabiani) adulescentem indolis bonae . . . ad imitationem sui evocarent. Ep. 106, 5 (adfectus) ruborem evocent. Ep. 115, 4 evocante ipsa vultus benignitate. Ep. 124, 23 an tu ad suum finem hanc (sc. rationem) evocas?

revocare: Ep. 13, 11 gladius ab ipsi cervice revocatus est; cf. Ep. 30, 4 gladium miles ab ipsa perituri cervice revocavit. Ep. 15, 8 cum recipies illam (sc. vocem modestam) revocarisque. Ep. 41, 9 quomodo . . . revocari ad salutem possunt. Ep. 47, 8 quos adulatio et intemperantia . . . revocet in crastinum (the meaning is 'causes them to be invited for the next day also'). Ep. 50, 6 robora in rectum . . . revocabis. Ep. 66, 30 speciosa et magna contra visentibus, cum ad pondus revocata sunt fallunt. Ep. 71, 7 Socrates, qui totam philosophiam revocavit ad mores. Ep. 93, 9 per quas annum vices revocet (natura). Ep. 94, 40 (animos) in pravum inclinabiles revocat ad rectum . . . bonorum virorum conversatio. Ep. 95, 22 (vim morbi) in medio sedentem ad extrema revocare. Ep. 99, 18 omnia . . . ad rationem revocanda sunt. Ep. 104, 3 spiritus . . . revocandus et in ipso ore retinendus est. Ep. 106, 9 moderatio refrenat ac revocat. Ep. 110, 7 longius revocandi simus (in a moral sense). Ep. 114, 10 animus . . . antiqua verba atque exsoleta revocat. Ep. 119, 14 quaerit (luxuria) . . . quemadmodum sitim prima potione sedatam revocet. Ep. 124, 17 (praeteriti memoria) revocatur . . . praesentium occursu.

The comparisons which belong in this division are:

Deafness: Ep. 29, 1, where Seneca is explaining why he does not talk philosophy to Lucilius' friend Marcellinus, and says there is no use in talking with one who will not hear; 'what good would it do if one should upbraid those who are deaf or dumb, either naturally or through disease?'

Speech: Ep. 67, 2 'as often as I receive your letters I seem to be with you, and feel as if I were not writing back to you but talking with you.' Ep. 94, 38 'a law should be like a voice sent from God; it should command, not argue.' Ep. 117, 17 'the function of wisdom is being wise, as that of the power of speech is speaking.'

(4) *Taste*

gustus: Ep. 11, 1 locutus est mecum amicus tuus . . . , in quo quantum esset animi, . . . sermo primus ostendit. Dedit nobis gustum, ad quem respondebit. Ep. 85, 1 quasi gustum tibi dare eorum, quae a nostris dicuntur; cf. Ep. 114, 18.

degustare: Ep. 33, 5 depone istam spem, posse te summatim degustare ingenia

maximorum virorum : tota tibi inspicienda sunt, tota tractanda (note the awkward mixing of metaphors). Ep. 46, 1 librum . . . degustare volui ; cf. *exhausi* a little later in the same passage.

dulcedo : Ep. 9, 17 ut aliarum nobis rerum innata dulcedo est, sic amicitiae. Ep. 46, 1 tanta autem dulcedine me tenuit (liber tuus). Ep. 105, 6 dulcedo sermonis. *Dulcedo* in a literal sense is rare in Latin ; in the tropical sense, it is quite widely used, including Cicero ; but not Caesar.

(5) *Smell*

olitio : Ep. 91, 20–21 'should a good man be injured by the reports spread abroad by enemies? Nor should even death be injured in our eyes by such means : *et haec malam olitionem habet.* This word seems to occur nowhere else, and therefore, although it is pretty well supported by the MSS., several editors have attempted emendations, for which see Hense's and Fickert's ap. crit. and Schweighäuser's Notae Criticae. But none of the conjectures, except those which do great violence to the MSS., give a sense better than the one which is possible through the metaphorical interpretation of the text ; cf. *oluisse* in Ep. 86, 12, cited on p. 17.

(6) *Touch, Feeling, Handling*

tangere : Ep. 26, 1 decrepitos . . . et extrema tangentis. Ep. 76, 10, the man who has gained perfect reason *finem naturae suae tetigit*, cf. Ep. 119, 8 tacto fine terrarum. Ep. 85, 3 sapientem non vinci maerore, ceterum tangi. Ep. 94, 28 (versus) adfectus ipsos tangunt. Ep. 94, 29 erigitur virtus, cum tacta est. Ep. 107, 1 pusilla te res tangit. This is Hense's reading for "pusilla tangit" of the MSS. See his ap. crit. Ep. 116, 2 naturale est opinionibus hominum tangi.

attingere: Ep. 66, 8 quidquid attigit (virtus), in similitudinem sui adducit.

contingere : Ep. 72, 10 (sapientiam) non quidem contigerunt. This verb in the sense 'arrive at, attain to' is mostly poetic.

contactus : Ep. 118, 10 cuius (sc. perfecti boni) contactu alia . . . bona fiunt.

taxare: Ep. 24, 2 quodcumque est illud malum, tecum ipse metire ac timorem tuum taxa. Ep. 81, 8 uni sapienti notum est, quanti res quaeque taxanda sit. This verb, which literally signifies 'feel, handle' (cf. Gell. 2, 6, 5) is very rarely found in that sense. As meaning 'reproach, censure, charge with a fault' it is cited only for the elder Pliny and Suetonius. Its early use in the sense 'estimate, appraise' is indicated by the examples given by Antib.[7], II, p. 646, but seems to have been introduced into literature by Seneca, from whom alone, with the exception of Florus 1, 22, 18 Rossb. (dignitas equestris taxata mensura), examples are cited for *taxare* with an abstract object ; cf., in addition to the instances from the Epistles, Sen. Dial. 6, 19, 1 (malum) and Herc. Fur. 746 (scelera). After Seneca it is employed with this meaning, in the material sphere, by the elder Pliny, Hyginus Gromaticus, Suetonius (who is quite fond of the word), Marius Victorinus and Aggenus Urbicus.

titillare : Ep. 99, 27 ipsum vis titillare maerorem? Ep. 113, 21 ego mehercules titillare non desinam et ludos mihi ex istis subtilibus ineptiis facere. See Antib.[7], II, p. 664 and A. FUNCK in A. L. L. IV (1887), p. 240 f.

indurare: *durus* and the verbs connected with it belong rather under the head of "Properties of Material Objects" (III, A), to be considered later. But we may properly include at this place some examples of *indurare* which involve the idea of dulling or resisting sensation. The verb is not common in any sense, and its use with this particular meaning appears to be restricted to Seneca. The instances in the Epistulae Morales are: Ep. 4, 6 adhortare te et indura. Ep. 51, 5 indurandus est animus; cf. Ep. 82, 16 magna exercitatione durandus est animus. Ep. 104, 22 animum indurare.

C. SHELTER AND CLOTHING

(a) The House and its Furnishings

(1) *The House itself, and Residence*

The examples under this head, the majority of which are those applied to the body as the residence of the soul, are as follows:

aedificare: Ep. 88, 28 philosophia nil ab alio petit, totum opus a solo excitat: mathematice, ut ita dicam, superficiaria est, in alieno aedificat. Cf. *fundamentum* in Ep. 88, 27.

aedificium: Ep. 58, 35 si (senectus) coeperit concutere mentem, si partes eius convellere, . . . prosiliam ex aedificio putri ac ruenti.

domicilium: Ep. 65, 21 (of the body) in hoc obnoxio domicilio animus liber habitat. Ep. 70, 16 (referring to the body, which in the next section is spoken of as *contubernium*). Ep. 88, 34, 'does the soul pass from one place to another and change its residence to the forms of other animals?' Ep. 108, 19 (anima) pererratis pluribus domiciliis in hominem revertatur.

domus: Ep. 23, 4 paupertati domum aperire. Ep. 26, 8 expecta me pusillum, et de domo fiet numeratio; interim commodabit Epicurus. Ep. 81, 22, the worst part of ingratitude *domi remanet* (i. e., remains within the man himself). Ep. 90, 42 prospectus huius pulcherrimae domus (i. e., the universe). Ep. 100, 5–6 has an extended and detailed metaphor describing the style of Fabianus, ending with the words *quod dici solet, domus recta est*, on which see Otto, "Sprichwörter," p. 120. Ep. 120, 14 (see *hospitium*).

habitare: Ep. 120, 16, we are afflicted with various diseases and weaknesses, we are assailed here and driven out there, *hoc evenire solet in alieno habitantibus.*

hospitari: Ep. 31, 11 quid aliud voces hunc (sc. animum rectum) quam deum in corpore humano hospitantem? Ep. 108, 19 si in quo (sc. animali) cognatus aliqui spiritus hospitaretur.

hospitium: Ep. 88, 35 haec tam multa, tam magna ut habere possint liberum hospitium, supervacua ex animo tollenda sunt; cf. *domicilium* in 88, 34. Ep. 120, 14 nec domum esse hoc corpus, sed hospitium, et quidem breve hospitium, quod relinquendum est, ubi te gravem esse hospiti videas.

inhabitare: Ep. 102, 27 istuc corpus inhabitatum diu pone: scindetur, obruetur, abolebitur.

inquilinus: Ep. 108, 5 quos ego non discipulos philosophorum sed inquilinos voco.

Of the comparisons belonging here, the most striking are Ep. 30, 2, where an old man's body is likened to a decaying house; and Ep. 53, 4–6, where the building of character is likened to houses, in which the builder who has to start with a poor foundation deserves more credit for ultimate success. Other passages are Ep. 66, 3 and Ep. 70, 11 and 16.

(2) *Parts of the House*

Of the tropical expressions connected with particular parts of the house, *fundamentum* has by far the widest range, as well as the largest number of examples, being applied to utterances, life, the mind, joy, virtue, art, and government. The words which belong under this head are:

claustra: Ep. 119, 7 (Alexander) mundi claustra perrumpit.

culmen: Ep. 23, 2 (bonae mentis).

detegere: Ep. 83, 19 omne vitium ebrietas . . . detegit. Ep. 96, 2 intimos adfectus meos . . . detego.

fastigium: Ep. 47, 18 dominos de fastigio suo deicere. Ep. 74, 28 ex altiore fastigio . . . subducitur. Ep. 76, 31 quos divitiae honoresque in altiore fastigio ponunt. Ep. 84, 13 confragosa in fastigium dignitatis via est (note how the one metaphor defines and strengthens the other). Ep. 92, 26 in imum agatur e fastigio suo deiecta virtus. Ep. 94, 73 beatos in illo invidioso fastigio suo trementes. Ep. 108, 13 (Attalum) sublimem altioremque humano fastigio credidi. Ep. 111, 4 animus . . . philosophiam a fastigio suo deducit in planum. For the transfer of this word from the original meaning of 'gable,' see Antib.[7], 1, p. 581 f.; to which add Nep. Att. 10, 2.

fundamentum: Ep. 10, 3 habent hae voces fundamentum. Ep. 13, 16 cotidie nova vitae fundamenta ponentium. Ep. 23, 1–2 (bonae mentis) fundamentum . . . fundamentum hoc esse dixi: culmen est. Ep. 23, 5 invecticium gaudium . . . fundamento caret. Ep. 31, 1 fundamenta tua multum loci occupaverunt (referring to plans for life as a philosopher). Ep. 58, 6 natura continens fundamentum omnium. Ep. 87, 41 paupertatem, fundamentum et causam imperii. Ep. 88, 27 ars . . . cui precarium fundamentum est. Ep. 95, 35 in iis, quos velis ad beatam vitam perducere, prima fundamenta iacienda sunt. Ep. 108, 8 fundamenta . . . semenque virtutum. Ep. 124, 6 beata vita fundamentum et initium a manifestis ducit.

gradus: Ep. 12, 6 unus . . . dies gradus vitae est. Ep. 75, 8 infra illum (i. e., the truly wise man) nulli gradus sunt? Ep. 75, 15 studii secundus occupatur gradus. Ep. 89, 16 (partes philosophiae) dividuntur in suos, ut ita dicam, gradus. Ep. 110, 3 res gradum sibi struxit in praeceps. Ep. 118, 6 istud, quod tu summum putas, gradus est.

limen: Ep. 22, 16 in ipso limine securitatis; cf. Sen. Herc. Fur. 1134 (vitae). Ep. 49, 6 (see *salutare*, p. 63).

superficiarius: Ep. 88, 28 (see *aedificare*, p. 55).

Only two comparisons are to be noted here, namely, Ep. 82, 13-14, where a bedroom, which is light by day but dark at night, is used to illustrate the statement that possessions may be good or bad according as they are connected with virtue or vice; and Ep. 115, 9, where those who display prosperity and honors are compared to walls and ceilings overlaid with marble and gold.

The following expressions of a more general character may also be included here:

admittere: Ep. 3, 2 toto illum pectore admitte. Ep. 30, 15 (mortem). Ep. 81, 31 (divitias ad summum bonum). Ep. 99, 26 (dolorem in animum). Ep. 99, 27 voluptas ad dolorem quoque admittitur. Ep. 123, 9 (voces), see under *claudere*.

cadere: Ep. 95, 22 (see *fulcire*).

claudere (cludere): Ep. 25, 4 intra quae quisquis desiderium suum clusit. Ep. 55, 11 'we should be living in a contracted place if anything were closed against our thoughts.' Ep. 93, 9 omnia . . . cluserit (natura). Ep. 102, 22 nullum saeculum magnis ingeniis clusum est. Ep. 123, 9 'we should shut our ears to evil speeches; after they have been admitted they grow bolder.' Cf. *excludere* and *includere*.

condecorare: Ep. 66, 8 actiones, amicitias, interdum domos totas, quas intravit (virtus) disposuitque, condecorat.

conlabi: Ep. 99, 17 videt aliquem conlabentem (because of grief, at a funeral).

corruere: Ep. 91, 9 quotiens in se Paphus corruit (i. e., because of earthquakes).

eversio: Ep. 95, 29 (morum).

evertere: Ep. 9, 9 florentes amicorum turba circumsedet, circa eversos solitudo est.

excludere: Ep. 72, 11 (occupationes) excludendae sunt: si semel intraverint, in locum suum alias substituent. Ep. 74, 29 (virtus) undique exclusa. Ep. 85, 38 nulla res actus sapientis excludit. Ep. 90, 40 (avarus) alium necessariis . . . excluserat. Ep. 94, 36 (falsas opiniones). Ep. 116, 2 (adfectus) excluditur facilius quam expellitur.

fulcire: Ep. 33, 7 fulcire se notissimis ac paucissimis vocibus et memoria stare. Ep. 68, 7 (stomachum frequenti cibo). Ep. 95, 22 (vino venas cadentes). Ep. 98, 5 (animum).

includere: Ep. 33, 6 singula . . . circumscripta et carminis modo inclusa. Ep. 114, 9 ut ea, quae includere solent cenam, prima ponantur.

intrare: Ep. 66, 8 domos . . . quas intravit (virtus). Ep. 72, 11 (see *excludere*). Ep. 98, 1 exibit gaudium, quod intravit. Ep. 116, 3 (*adfectus*, subject).

ruina: Ep. 33, 5 (see *lineamenta*, p. 93). Ep. 51, 11 (Scipionis). Ep. 71, 9 et tam magni ruina imperii (sc. Pompei) in totum dissiliet orbem: aliqua pars

eius in Aegypto, aliqua in Africa, aliqua in Hispania cadet. Ne hoc quidem miserae rei publicae continget, semel ruere. Ep. 78, 15 (plerique) attrahunt in se ruinam, cui obstandum est. The metaphor is developed in the next sentence.

(3) *Utensils and Furniture*

Under this head I have grouped the following words, although several of them might be equally well assigned to "Arts and Trades," on p. 90 ff.

acuere: Ep. 10, 2 (animus audaciam); cf. Sen. Troad. 835 (iras) and id. Phaed. 1059 se illa moles ('monster') acuit. Ep. 115, 6 visus oculorum quibusdam medicamentis acui solet. Ep. 124, 21 (disputatio animum).

acutus: Ep. 82, 24 (of arguments). Ep. 101, 10 (*crux*; quoted from Maecenas, whose own words are given in sect. 11).

apparatus: Ep. 94, 70 (vitiorum).

arca: Ep. 26, 8 scis cuius arca utar (followed by a quotation from Epicurus). Ep. 118, 2 quis consulatum fiducia Caesaris, quis Pompei, quis arcae petat.

caedere: Ep. 69, 5 si tam breve tempus intervallis caedimus.

concīdere: Ep. 89, 2 dividi (philosophiam) . . . , non concidi, utile est.

consuere: Ep. 47, 4, slaves who dared to speak freely are described as men *quorum os non consuebatur*. The phrase is cited by Lexx. only here.

exacuere: Ep. 117, 19 (referring to sophistic quibbles) deprimunt (animum) nec . . . exacuunt, sed extenuant.

hebetare: Ep. 24, 16 (animus) hebetabitur. While the tropical use of *hebes* and *hebescere* is Ciceronian, this verb is not so employed before the Augustan period. The examples cited by Lexx. are from Vergil (visus); Ovid (flammas; sidera; pectora); Celsus (aures); the two Plinys; Suetonius (animum et corpus); and Justinus (rei publicae vires). Add Sen. Herc. Fur. 1043 visusque maeror hebetat and Thy. 920 pectora longis hebetata malis.

obtunsus: Ep. 124, 4 sensus, obtunsa res et hebes. Note how *hebes* which is common in the tropical sense, has its original meaning revived by its connection with *obtunsus*.

perforatus: Ep. 99, 5, we should rest content with the instruction we have imbibed, *si modo non perforato animo hauriebamus et transmittente quicquid acceperat.* Seneca is probably thinking either of a strainer or sieve, or of a leaky vessel. Cf. Ter. Eun. 150 plenus rimarum sum, hac atque illac perfluo.

rubigo (rob-): Ep. 7, 7 malignus comes quamvis candido et simplici rubiginem suam adfricuit. Ep. 95, 36 robigo animorum effricanda est.

situs, 'mold': Ep. 58, 5 quantum apud Ennium et Accium verborum situs occupaverit. The metaphorical use of this word is quite common in poetry, but the only prose authors cited for it by Lexx. are Livy, Velleius, Columella, Seneca, Quintilian, and Gellius.

supellex: Ep. 58, 18 propria Platonis supellex est: ideas vocat. Ep. 87, 13 (artis musicae; referring to various instruments). Ep. 88, 36 supervacua litterarum supellectile (part of a comparison, cited below). Ep. 95, 18 tam magna

medicorum supellectile . . . tot ferramentis atque pyxidibus. See Antib.[7], II, p. 625, and cf. examples from Cicero, Quintilian, Persius, and Macrobius given by H. Lex., s. v., II.

The comparisons are Ep. 24, 20 (life, to a WATER-CLOCK); 54, 5 (life to a LAMP); 87, 26–27 (a JAR containing both gold and a viper, as an illustration of getting good and bad from the same source); 88, 36 (needless learning, to useless FURNITURE); 108, 26 (life, to an AMPHORA, with only the dregs left); 118, 15 (JARS of wine, to illustrate the statement that size does not alter quality; Seneca quotes this to refute it); Lib. XXII (exc. Gell.), 11–12 (archaic style, to SOTERICI LECTI).

(b) DRESS AND TOILET

The examples here are numerous and cover quite a wide range. The favorite words are *exuere* and *induere*, of which the former shows a considerable variety of application. The following expressions belong in this division:

adornare: Ep. 76, 32 sic nobis imponitur, quod neminem aestimamus eo, quod est, sed adicimus illi et ea, quibus adornatus est. Atqui cum voles veram hominis aestimationem inire et scire, qualis sit, nudum inspice: ponat patrimonium, ponat honores et alia fortunae mendacia, corpus ipsum exuat: animum intuere, qualis quantusque sit, alieno an suo magnus. In the preceding paragraph Seneca has employed a comparison with actors and costumes.

capsula: Ep. 115, 2 nosti comptulos invenes, barba et coma nitidos, de capsula totos. Cf. our expression "just out of a band-box." This use of the phrase, which is evidently proverbial, is cited only here by H. Lex., and is not noted by Otto or Sutphen. F-DV. compares Sen. Dial. 9, 1, 5 placet non in ambitionem cubile compositum, non ex arcula prolata vestis. For the colloquial character of the word, see W. C. SUMMERS in Class. Quart. II, 1 (Jan., 1908), p. 24.

cingere: Ep. 84, 10 cavea (theatri) aenatoribus cincta est. Ep. 89, 20 latifundiis vestris maria cinxistis. Ep. 92, 35 (after quoting a saying of Maecenas) alte cinctum putes dixisse. Habuit enim ingenium et grande et virile, nisi illud secundis rebus discinxisset (so Hense, after Bücheler); cf. Hor. Sat. 2, 8, 10 puer alte cinctus, Petr. 126 statores altius cinctos, and Sen. Ep. 114, 4, where the literary style of Maecenas is said to have been as loose (*soluta*) as he himself was ungirded (*discinctus*). Ep. 102, 21 patria est illi (sc. animo) quodcumque suprema et universa circuitu suo cingit. Cf. *succingere*.

circumtondere: Ep. 115, 2 (see *cultus*).

colere: Ep. 114, 14 (of literary style) alter se plus iusto colit, alter plus iusto neglegit; ille et crura, hic ne alas quidem vellit. Cf. *cultus*.

comere: Ep. 100, 6 quidam illam (conpositionem) volunt esse ex horrido comptam. Ep. 100, 8 (of the literary work of Fabianus) totum corpus videris quam sit comptum. Cf. Quint. 8, 3, 42 and Gell. 1, 9, 10.

compte: Ep. 75, 6 (disserat). This adverb, which is always used in a tropical sense, is cited by Lexx. only for Seneca and Gellius, with a doubtful instance in Plautus (Mil. 941). The examples given of the similar employment of the adjective *comptus* (applied most frequently to literary style) are: Cic. Sen. 9, 28 (oratio); Lucan, 10, 84 (Cleopatra) simulatum compta dolorem; Pliny, N. H. 8, 194 (colus); Quint. 10, 1, 79 (in diverso genere dicendi); Tac. H. 1, 19 (comptior sermo); id. A. 6, 15 (facundia); Aug. Quant. Anim. 33 anima mundissima atque comptissima.

conchyliatus: Ep. 62, 3, 'purple-clad,' used by metonymy for 'the elegantly dressed' in contrast with the *seminudus* Demetrius. In this sense it is cited only here by Lexx.

conterere: Ep. 4, 11 it is unnecessary luxuries *quae togam conterunt.*

cultus: Ep. 115, 2 oratio cultus animi est: si circumtonsa est et fucata et manu facta, ostendit illum quoque non esse sincerum . . . Non est ornamentum virile concinnitas.

discingere: Ep. 92, 35 (see *cingere*).

exornare: Ep. 79, 18 si modo illam (sc. virtutem) bona secutus est fide, si se non exornavit et pinxit. Ep. 97, 14 licet illud (sc. scelus) fortuna exornet muneribus suis.

exuere: Ep. 11, 1 (se omnibus vitiis); cf. 104, 21. Ep. 13, 8 quos pulvis motus fuga pecorum exuit castra. Ep. 24, 18 mors nos aut consumit aut exuit. Emissis meliora restant onere detracto. Ep. 69, 3 (amorem). Ep. 76, 32 (see *adornare*). Ep. 85, 8 tigres leonesque numquam feritatem exuunt. Ep. 85, 29 sensum enim hominis nulla exuit virtus. Ep. 90, 28 (sapientia) vanitatem exuit mentibus. Ep. 95, 21 quia feminam exuerant, damnatae sunt morbis virilibus. Ep. 118, 17 (priorem formam). Ep. 122, 1 lucem primam exuit (so the MSS., but the text is corrupt. Schweighäuser reads "prima luce exeat" and Haase "lucem primam excipit." For other proposed emendations see Hense's ap. crit.).

fucus: Ep. 26, 5 remotis strophis ac fucis de me iudicaturus sum; cf., in the context, *involuta lenociniis* and *mimus*.

fucatus: Ep. 115, 2 oratio.

habitus: Ep. 113, 14 sed idem animus, inquit, iustitiae habitum induit.

horridus: Ep. 100, 6, of literary style (see *comere*).

induere: Ep. 47, 20 regum nobis induimus animos; cf. Ep. 64, 4; 67, 12; 71, 19. Ep. 94, 40 nulla res magis animis honesta induit . . . quam bonorum virorum conversatio. Ep. 113, 14 (see *habitus*).

investire: Ep. 114, 5, in a passage quoted from Maecenas, which Seneca censures.

manuleatus: Ep. 33, 2 apud me Epicurus *durus* est et fortis, licet manuleatus sit.

nudus: Ep. 14, 9 nudum latro transmittit; etiam in obsessa via pauperi pax est. Ep. 66, 3 (animi). Ep. 76, 32 (see *adornare*). Ep. 94, 44 (praecepta); cf. Ep. 95, 36.

ornamentum: Ep. 29, 12 si intrante te clamor et plausus et pantomimica ornamenta obstrepuerint. The sense here seems to be 'such honors as are paid

to actors;' for which I find no exact parallel, although the employment of *ornamentum* in the sense of *honor* or *decus* is Ciceronian, e. g., De Or. 1, 45, 199; Balb. 19, 43; Cat. 3, 11, 26; cf. Val. Max. 4, 4, init. and Pliny, Ep. 8, 12, 1. Such passages as Plaut. Capt. 615 and Trin. 358, where it means a player's outfit, and Pliny, N. H. 2, 8, where it is used to translate κόσμος, are of a different character. Ep. 91, 10 civitas . . . opulenta ornamentumque provinciarum. Ep. 115, 2, of literary style (see *cultus*).

ornare: Ep. 90, 5 beneficentia augebat ornabatque subiectos. See *adornare* and *exornare*.

pingere: Ep. 79, 18 (see *exornare*).

praetexere: Ep. 89, 21 nullum flumen cuius non ripas aedificia vestra praetexant. Ep. 91, 16 monumentis, quae viam . . . praetexunt. Ep. 94, 64 hae praetexebantur causae ad continuandam potentiam; cf. Cic. Pis. 24, 56 (cupiditatem triumphi); Vell. 2, 62, 3 (rem publicam); Tac. H. 1, 72 (servatam ab eo filiam); id. H. 4, 73 (libertatem et speciosa nomina); Just. 16, 1, 4 (satis iustam causam ad sceleris patrocinia). For *praetextum* with the corresponding meaning 'pretence,' cf. Suet. Caes. 30; id. Aug. 12; Sen. Contr. Lib. 8 (4), 25, 14; Tac. H. 2, 100; id. H. 3, 80. For the use of the fourth decl. ablative *praetextu*, see Antib.[7], II, p. 371, and articles there referred to.

praetextum: Ep. 71, 9 illud pulcherrimum rei publicae praetextum, optimates, et prima acies Pompeianarum partium, senatus. The more usual meaning of this word, when used metaphorically, has just been given under *praetexere*.

sinus: Ep. 53, 12 (philosophia) tela laxo sinu eludit. Compare Hor. Sat. 2, 3, 172 (ferre) sinu laxo, which seems proverbial, in the sense 'carelessly,' although not noticed by Otto. For a different meaning, see Ep. 119, 1 sinum laxa, merum lucrum est. Ep. 74, 6 (the man who does not consider that virtue is the only good) ad haec, quae a fortuna sparguntur, sinum expandit et sollicitus missilia eius expectat. Ep. 103, 4 (philosophia) te sinu suo proteget. Ep. 105, 3 invidiam effugies . . . si scieris in sinu gaudere; cf. our phrase "to laugh in one's sleeve."

strophium: Ep. 26, 5 (see *fucus*).

succingere: Ep. 74, 26 amicorum et liberorum turba succinctus.

velamentum: Ep. 21, 9 vitiorum. Ep. 102, 25 detrahetur tibi haec circumiecta, novissimum velamentum tui, cutis. Ep. 102, 27 velamenta nascentium. See also Ep. 92, 13, cited under "Comparisons."

Six comparisons taken from this department are: Ep. 47, 16 (it is as foolish to judge a man by his external conditions as by his CLOTHING); Ep. 51, 2 (as certain GARMENTS are suitable for a philosopher, so are certain places); Ep. 63, 11 (loss of a friend compared to being robbed of a TUNIC); Ep. 92, 11–13 (the body likened to a GARMENT); Ep. 114, 4 (see under *cingere*); Ep. 114, 11 (speech, like CLOTHING, as a 'sign of the times'); Ep. 114, 20–21 (literary style compared to DRESS and manner of wearing the beard).

D. FAMILY AND DAILY LIFE

(a) Relationships, Family and Social

Seneca does not derive many metaphors from RELATIONSHIP BY BLOOD. The Epistles show only the following instances:

cognatio: Ep. 99, 28 quae potest inter bonum et malum esse cognatio? (referring to the saying of Metrodorus, quoted below.)

cognatus: Ep. 95, 52 natura nos cognatos edidit. Ep. 99, 25, disapproves the saying of Metrodorus, "esse aliquam cognatam tristitiae voluptatem."

domesticus: Ep. 72, 4 domestica illi felicitas est; exiret ex animo, si intraret: ibi nascitur.

familiaris: Ep. 18, 8 fiat nobis paupertas familiaris. Ep. 18, 12 secedas a tuis rebus minimoque te facias familiarem.

familiariter: Ep. 94, 47 sententiae familiariter in animum receptae.

generosus: Ep. 44, 5 quis est generosus? Ad virtutem bene a natura compositus; cf., in the context, *omnes hi* (Socrates, Cleanthes, Plato) *maiores tui sunt*, and *animus facit nobilem*.

maiores: Ep. 44, 5 (see *generosus*).

stemma: Ep. 44, 1 si quid aliud in philosophia boni, hoc est, quod stemma non inspicit. Other instances of this word, transferred from its proper meaning 'garland' to signify 'pedigree,' are cited by Lexx. from Persius, Statius, Martial, Juvenal, and Suetonius. It should be observed that only one of these is a prose author.

The comparisons here are proportionately somewhat more numerous, namely: Ep. 34, 1 (from a FOSTER-FATHER); Ep. 66, 26–27 (virtue compared to a FATHER); Ep. 73, 2 (a good official, to a FATHER); Ep. 84, 8 (we should strive to resemble him whom we select to be our model as a SON does a father, not as a statue does its original); Ep. 123, 10 (derived from the custom of a son's exhibiting his diary for his FATHER'S approval).

There is a slightly larger number of tropical expressions from SOCIAL RELATIONS AND OBSERVANCES, viz.:

amicitia: Ep. 109, 10 omnibus inter se virtutibus amicitia est.

conciliare: Ep. 9, 17 hominem homini natura conciliat. Ep. 94, 56 nulli nos vitio natura conciliat. Ep. 121, 14 omne animal primum constitutioni suae conciliari.

conciliatio: Ep. 121, 16 constitutionis; cf. Ep. 121, 24. The examples of this word cited by Lexx., both in a literal and a metaphorical sense, are confined to Cicero and Quintilian, with the exception of Donat. ad Ter. Eun. 4, 4, 2.

convenire: Ep. 112, 4 illis (sc. amico tuo luxuriaeque) male convenit; with the meaning 'are on bad terms with each other.'

conversari: Ep. 99, 23 nemo enim libenter tristi conversatur, nedum tristitiae. Ep. 55, 9 conversari cum amicis absentibus licet, is rather an instance of hyperbole.

convicium: Ep. 58, 7 linguae nostrae convicium feci.

dissociare: Ep. 90, 36 antequam avaritia atque luxuria dissociavere mortales.

gratia: Ep. 91, 15 in gratiam cum fato revertere. Ep. 112, 3 cito cum illa (sc. luxuria) redibit in gratiam.

gratias agere; Ep. 81, 1 fortunae aut diligentiae tuae. Ep. 83, 3 senectuti. Cf. Ep. 79, 18 nulli non virtus et vivo et mortuo rettulit gratiam, si modo illam bona secutus est fide.

inimicus: Ep. 90, 18 natura.

salutare: Ep. 49, 6 (supervacua) prospicienda tantum et a limine salutanda. Ep. 83, 5 kalendis Ianuariis euripum salutabam (i. e., used to go swimming in the canal, in midwinter).

solus: Ep. 3, 3 quare me coram illo non putem solum? (i. e., 'my friend is my *alter ego*').

The comparisons are Ep. 9, 11 (love, to FRIENDSHIP); and 66, 24–25 (*adpetitio* in things, to FRIENDSHIP in man). Ep. 9, 17 hardly deserves mention here, although in the form of a simile.

(b) GENERATION AND BIRTH

Seneca does not make much use of metaphors connected with generation and birth; being in this respect in marked contrast with Plato (see Berg, op. cit., p. 25). Almost half of his examples are connected with the verb *nasci*, which he employs thus nine times (Ep. 19, 6; 23, 3; 71, 1; 72, 4; 90, 9; 95, 14; 114, 20; 121, 23; 124, 24), usually with an abstract subject. The other words are:

concipere: Ep. 79, 2 (ignis) in aliqua inferna valle conceptus. Ep. 104, 29 in iactatione concipiente iam civile bellum (this reading of Hense's for the impossible "intacta" of the MSS., while not entirely satisfactory, is superior to any of the previous conjectures).[1]

edere: Ep. 83, 22 quas clades ediderit publica ebrietas. Ep. 90, 44 meliora mundus nondum effetus ediderit. Ep. 95, 52 (*natura* as subject).

genus: Ep. 94, 58 (opifices) per quorum manus sterile terrae genus et infernum perpurgatur (referring to gold and silver). I am inclined to approve Baillard's

[1] A. J. Kronenberg in Class. Quart. I, 2 (July, 1907), p. 211, proposes "in toga"; but *toga concipiente . . . bellum* would be a strange phrase.

rendering "cette sorte" rather than Haakh's "Erzeugniss"; but if the latter is correct we have an exceptional instance of *genus* in prose, with the meaning 'offspring, product,' which Lexx. cite only from poetry, especially Horace, with whom it was a favorite expression both in Odes and Satires.

gignere: Ep. 95, 52, and 102, 18, both times with *natura* as subject.

lactere: Ep. 124, 11 herba lactente. As applied to plants, *lactere* usually means 'full of white sap, juicy,' but here it probably has the implication of 'suckling,' through the influence of the context, which is comparing babies with growing plants.

parens: Ep. 90, 38 natura . . . parens . . . omnium.

parere: Ep. 87, 31 divitiae . . . superbiam pariunt.

The comparisons connected with this subject are: Ep. 92, 34, where the body after death is compared to the SECUNDAE; Ep. 102, 23, where human life as a preparation for the higher existence is compared to PARTURITION, and this is further developed, in somewhat disgusting detail, in sectt. 26–28 of the same letter, starting from the sentence "the day you dread as the last is the birthday of eternity"; Ep. 117, 30, where a man hurrying after a MIDWIFE for his daughter is used to illustrate how one should disregard trifles which hinder his progress toward wisdom.

(c) Love and Marriage

The following nine words belong here, each with a single example:

adamare: Ep. 94, 8 virtutem.

adulterinus: Ep. 71, 4 falsa et adulterina bona.

amans: Ep. 78, 7 amantissima nostri natura.

amare: Ep. 88, 30 bonum autem suum ideo maxime, quod alicui bono futurum est, amat (humanitas).

amator: Ep. 92, 33 (animus) corporis . . . non amator, sed procurator est.

deliciae: Ep. 96, 4 ut te fortuna in deliciis ('among her favorites') habeat.

dos: Ep. 51, 1, Baiae is to be avoided, *cum habeat quasdam naturales dotes*. In the sense 'endowment, quality,' *dos* is quite frequent after the Augustan period. See Antib.[7], I, p. 474.

prostituere: Ep. 52, 15 postquam prostituta est (philosophia).

uxorem ducere: Ep. 114, 6 (Maecenas) uxorem milliens duxit, cum unam habuerit; cf. Sen. Dial. 1, 3, 10 (Maecenati) morosae uxoris cotidiana repudia deflenti.

The comparisons are: Ep. 22, 10 (men complain of ambition as they do of a SWEETHEART; it is only a case of quarrel, not of

hatred); 69, 3 (getting rid of desire in general, compared to getting rid of LOVE); 75, 3 (an implied comparison between the different attitude which the philosopher assumes toward various themes, and the different way in which men kiss their SWEETHEARTS and their children); 95, 3 (if Lucilius complains of the long letter, which he has invited, he should say "I have brought it upon myself," and class himself with those who are tormented by a WIFE that was eagerly wooed); 105, 6 (the pleasantness of conversation, like drunkenness and LOVE, draws out secrets).

(d) MASTER AND SLAVE

Our author includes in his metaphorical vocabulary many expressions derived from the relations between master and slave. Of course, a majority of the cases are applications of the Stoic commonplaces about "freedom" from vice and error and "servitude" to the body or the passions. But Seneca shows considerable skill in producing variations on this theme, and also applies the terms to other spheres, as may be seen from this list:

adserere: see under "Laws and Courts," p. 138.

alligare: Ep. 91, 15 summos imosque necessitas alligat. Ep. 94, 15 (leges philosophiae) omnia alligant.

circumagere: Ep. 8, 7, the man who submits himself to philosophy is not made to wait for freedom, *statim circumagitur*. The reference is to a part of the ceremony of manumission; cf. Pers. 5, 75 una Quiritem | vertigo facit.

conservi: Ep. 47, 1 (the slaves of Lucilius are really his fellow-slaves, for he and they are equally subject to fortune).

deservire: Ep. 90, 19 (luxuria) animum corpori addixit et illius deservire libidini iussit. See *servire*.

devincire: Ep. 83, 16 (a quoted commonplace) non est animus in sua potestate ebrietate devinctus. Ep. 99, 8 omnis eadem condicio devinxit.

dispensare: Ep. 74, 28 (virtus) inter propinquos liberosque dispensat officia. Ep. 88, 29 (temperantia voluptates).

disponere: Ep. 28, 6 si liceat disponere se. Ep. 101, 4 quam stultum est aetatem disponere ne crastini quidem dominum! Here may also possibly belong Ep. 99, 31 hoc quod vivimus proximum nihilost: et tamen . . . late disponitur.

domina: Ep. 85, 32 artes ministrae sunt . . . sapientia domina rectrixque.

dominus: Ep. 33, 11 'our predecessors are not our masters but our leaders;' cf. *sub alio moveris* and *imperia* in sect. 7 of the same letter, *respicere ad magistrum* in sect. 8 and *tutelae suae fiunt* in sect. 10. Ep. 37, 4 (adfectus) graves dominos interdum alternis imperantes, interdum pariter. Ep. 47, 9 'how many masters

he has among his slaves!' Ep. 90, 19 (the body used to be a slave, now it is the master). Ep. 92, 33 (he who serves the body finds many masters). Ep. 98, 10. Ep. 101, 4 (see *disponere*). Ep. 104, 24 (according to a doubtful reading). Ep. 110, 9 (dei). Ep. 117, 15 (sapientia) non discedit a domino (suo). For *dominium*, see under I. J (b), p. 140.

emancipare (-cupare): Ep. 45, 4 non enim me cuiquam (philosopho) emancipavi, nullius nomen fero. Ep. 116, 5 (quoted from Panaetius) (amorem) rem . . . inpotentem, alteri emancupatam.

emittere: Ep. 24, 18; 70, 5; 88, 34; 110, 4. All of these refer to release by death, and in 70, 5 and 88, 34, at least, the verb seems to have the force of *manumittere*, as in Plaut. Ps. 994 and Ter. Ad. 976; cf. the phrase *manu emittere* which is not uncommon in this sense in comedy and post-Augustan prose (see Antib.[7], II, p. 55).

habere: Ep. 98, 2 (possessions are good) si qui habet illa, se quoque habet nec in rerum suarum potestate est.

ingenuus: Ep. 47, 10 tam tu illum (sc. servum tuum) videre ingenuum potes quam ille te servum.

liber: Ep. 37, 3 (one can become *liber* only through the help of philosophy); similarly, 88, 2. Ep. 44, 6 (though a man be a freedman, he can make himself more truly free than the free-born). Ep. 47, 17 (see *servire*). Ep. 65, 17 libera luce (in contrast with *malignum . . . et precarium lumen*). Ep. 66, 23 libera et invicta opera virtutis. Ep. 70, 16 vis adversus hoc corpus liber esse? similarly, 76, 25 and 92, 33. Ep. 88, 23 solae autem liberales (artes) sunt, immo, ut dicam verius, liberae, quibus curae virtus est. Ep. 92, 6 animus molestia liber; cf. 124, 12. Ep. 110, 20 (quoted from Attalus) liber est autem non in quem parum licet fortunae, sed in quem nihil; cf. 118, 3.

liberare: Ep. 80, 5 libera te . . . metu mortis; cf. 82, 9. Ep. 91, 21 quam multos liberet (mors) tormentis. Ep. 94, 13 (mentem vitiis). Ep. 94, 31 (he who is bound by vices will be freed by instruction). Ep. 97, 16 multos fortuna liberat poena, metu neminem. Ep. 115, 6 (aciem animi inpedimentis).

libertas: Ep. 8, 7 (true freedom is found in the service of philosophy); similarly, 37, 4 sapientia, quae sola libertas est; and 104, 16 inter studia versandum est . . . sic eximendus animus ex miserrima servitute in libertatem adseritur. Ep. 12, 10 patent undique ad libertatem (i. e., death) viae multae; cf. 26, 10; 70, 14; 70, 16; 77, 15; 88, 34. Ep. 22, 11, of escape from public duties, which he has just characterized as *servitus*. Ep. 51, 9 (see *servire*); cf. 65, 16; 75, 18 (where Seneca defines at considerable length what he means by such 'freedom,' and ends by saying *inaestimabile bonum est suum fieri*); 80, 4; 85, 28. Ep. 88, 29 terribilia et sub iugum libertatem nostram mittentia. Ep. 95, 72 (Catonis vulnus) per quod libertas emisit animam. Ep. 123, 3 magna pars libertatis est bene moratus venter.

mancipium: Ep. 47, 17 (see *servire*). Ep. 65, 21 ad maiora genitus, quam tu mancipium sim mei corporis. Ep. 74, 17, we know that seeming good things *mancipia nostra esse, non partes*. For a different meaning of *mancipium*, see under "Wealth, Property," etc., p. 106.

minister (-tra): Ep. 85, 32 (see *domina*). Ep. 88, 18 (painters, sculptors, and marble-workers are *luxuriae ministri*). Ep. 92, 1 in animo esse partes ministras, per quas movemur alimurque.

ministerium : Ep. 26, 2 tantum vitia et vitiorum ministeria senuerunt : viget animus. Ep. 88, 25 aliquid nobis praestat geometriae ministerium.

ministrare; Ep. 95, 18 qui nondum se deliciis solverant, qui sibi imperabant, sibi ministrabant. Ep. 95, 47 (deus) humano generi ministrat.

obligare: Ep. 94, 31 illum . . . vitiosis obligatum. Ep. 95, 35 si volumus habere (homines) obligatos et malis, quibus iam tenentur, avellere.

paedagogus : see under "Education," p. 77.

pilleum : Ep. 47, 18 dicet aliquis nunc me vocare ad pilleum servos et dominos de fastigio suo deicere; cf. 18, 3, where the people celebrating the Saturnalia are called *pilleata turba*.

potestas : Ep. 59, 4 habes verba in potestate. Ep. 83, 16 (see *devincire*). Ep. 89, 15 habere cupiditates in tua potestate. Ep. 90, 34 potentissimum esse qui se habet in potestate. Ep. 91, 21 non sumus in ullius potestate, cum mors in nostra potestate sit. Ep. 93, 2 cum animus . . . ad se potestatem sui transtulit. Ep. 98, 2 (see *habere*). Ep. 113, 29 (Alexander) omnia potius haberet in potestate quam adfectus.

servilis : Ep. 37, 4 humilis res est stultitia, . . . servilis, multis affectibus et saevissimis subiecta.

servire : Ep, 8, 7 philosophiae. Ep. 14, 1 (corpori). Ep. 26, 10 qui mori didicit, servire dedidicit. Ep. 39, 6 voluptatibus ; cf. 116, 1. Ep. 47, 17 " He is a slave. But perhaps he is free in soul. He is a slave. Will that be any detriment to him? Point out a man who is not. One serves lust; another, avarice; another, ambition; all, hope and fear. I will show you a consular serving a wretched old woman, a rich man serving a maid-servant; young men of the best families who are the bond-slaves of ballet-dancers: no slavery is more shameful than a voluntary one." Ep. 51, 9 quae sit libertas, quaeris? Nulli rei servire, nulli necessitati, nullis casibus. Ep. 66, 32 non enim servit (ratio), sed imperat sensibus. Ep. 80, 1 non servio illis (sc. prioribus), sed assentior. Ep. 88, 34 (of the soul, confined in the body) an non amplius quam semel serviat. Ep. 90, 27 (sapientia) artes sub dominio habet. Nam cui vita, illi vitae quoque ornantia serviunt. Ep. 92, 1 (the irrational part of us serves the rational) ; cf. 92, 9. Ep. 92, 33 nemo liber est, qui corpori servit. Ep. 98, 14 fortuitis. Ep. 110, 9 avaritiae. Ep. 110, 19 (quoted from Attalus) quid interest, magna sint an exigua, quae servire te cogant? See R. PICHON, "Servire chez Sénèque," Rev. d. Philol., 1897, 1. liv., p. 10. Cf. *deservire*.

servitus : Ep. 22, 11 (referring to the burden of duties and occupations) paucos servitus, plures servitutem tenent. Ep. 47, 17 (see *servire*). Ep. 65, 20 animam solutam legibus servitutis humanae; cf. 80, 4. Ep. 70, 12 (animus) vincula servitutis (sc. vitae) abrumpat; cf. 70, 19 servitutis humanae claustra perrumperent; and 71, 29. Ep. 90, 10 sub marmore atque auro servitus habitat. Ep. 104, 16 (see *libertas*).

servus : Ep. 47, 10 (see *ingenuus*). Ep. 66, 23 omnia enim ista, in quae dominium casus exercet, serva sunt, pecunia et corpus et honores. Ep. 90, 19 (see *dominus*).

subicere : Ep. 9, 15 (summum bonum) incipit fortunae esse subiectum. Ep. 37, 4 (see *servilis*). Ep. 74, 17 etiam si apud nos (commoda) sint, inter subiecta et humilia numerentur. Ep. 92, 33 (the soul does not make itself the subject of the body, over which it has been placed). Ep. 124, 12 animus . . . alia subiciens sibi, se nulli.

subigere: Ep. 69, 5 ut vitia . . . subigantur.

sui iuris: see under "Laws and Courts," p. 141.

vernilitas: Ep. 95, 2 haec sive levitas est sive vernilitas, punienda est. In this sense of 'obsequiousness,' *vernilitas* is cited by Lexx. only here.

vinculum (vinclum): Ep. 37, 1 quod maximum vinculum est ad bonam mentem, promisisti. Ep. 65, 16 (animus) in vinclis est. Ep. 102, 30 (animus) retinetur corporis vinculo. Ep. 117, 6 (Stoici) primo vinculo tenentur et mutare illis formulam non licet.

Seneca also introduces the following comparisons: Ep. 61, 3 (willing OBEDIENCE TO MASTERS; to circumstances); 66, 23 (judging a man's character by his bodily condition is like JUDGING A MASTER BY THE DRESS OF HIS SLAVES); 77, 14–15 (effective application of the story of the SPARTAN CAPTIVE who committed suicide rather than perform degrading service); 80, 4–5 (slaves even deprive themselves of food in order to PURCHASE FREEDOM; Lucilius should purchase moral freedom at any price); 80, 8–10 (from SLAVE-DEALERS' TRICKS to conceal defects). Particular classes of slaves are mentioned only in two comparisons: Ep. 27, 5 (NOMENCLATOR) and 66, 53 (MASSEUR). From the punishment of slaves, there are brief comparisons in Ep. 65, 21 (FETTER) and 86, 10 (by FIRE).

(e) EATING, DRINKING, PREPARATION OF FOOD

This is another favorite source of metaphor. The Moral Epistles have about 80 examples, of which the large majority are connected with food and cooking. The list of words is as follows:

(1) *Eating*

alere: Ep. 84, 1 (lectio ingenium). Ep. 88, 19 (artes virtutem). Ep. 94, 30 ingenii vis praeceptis alitur. Cf. Sen. Phaed. 460 (libertas animum) and Herc. Fur. 929 (pax gentes).

alimentum; Ep. 79, 2 (ignis) in ipso monte non alimentum habet. In the context occur *devoretur*, *exest*, and *pascitur*. Ep. 117, 19 de siderum alimento; but the text is somewhat doubtful, see Schweighäuser's Notae ad loc.

comedere: Ep. 122, 14 multi bona ('property') comedunt. Cf. *exedere*.

consumere: Ep. 24, 18 mors nos aut consumit aut exuit. Ep. 77, 16 voluptates ipsas . . . consumpsisti. Ep. 79, 6 (of literary work) multum interest, utrum ad consumptam materiam an ad subactam accedas. It is possible that the word here reverts to its original literal meaning. Ep. 91, 10 urbium iam fundamenta consumpta sint. Ep. 95, 41 cena . . . equestrem censum consumente.

devorare: Ep. 66, 29 animi firmitatem . . . gemitus devorantem. Ep. 79, 2 montem (sc. Aetnam), qui devoretur cotidie. Ep. 82, 18 devoratā unius mali patientiā. For *devorare*, 'endure,' cf. Cic. Brut. 67, 236 (ineptias ac stultitias); id. Phil. 6, 6, 17 (molestiam); Quint. 11, 2, 41 (taedium); Tert. Res. Carn. 54 (bilem et dolorem); see also Antib.[7], I, p. 435. Ep. 91, 9 oppida . . . devorata sunt (by earthquakes).

exedere: Ep. 79, 2 quia non ipsum (sc. montem) exest. The text is unsatisfactory, but apparently *ignis* is subject. Ep. 80, 6 aerumnas cor ipsum exedentes. Ep. 92, 34 ignis illud (sc. corpus) exedat. Ep. 101, 8 cupiditas futuri exedens animum. Ep. 112, 2 (vitis), si vetus et exesa est ('wasted away'); similarly Sen. Ag. 764 (vestis) exesa cingit ilia. Cf. *comedere*. It is to be observed that the simple *edere* is not used metaphorically in the Epistles, but we find *edax* with *livor* in Sen. Phaed. 493 and with *vetustas* in id. Oed. 536.

exsatiare: Ep. 99, 1 (of one suffering from a recent bereavement) exsatiet se aut certe primum impetum effundat.

ieiunus: Ep. 88, 19 quid enim . . . liberale habent isti ieiuni vomitores, quorum corpora in sagina, animi in macie et veterno sunt? Note the oxymoron with *vomitores* involved in the play on the literal meaning of the word and its tropical force of 'insignificant, contemptible.'

implere: Ep. 19, 7, where the trite metaphors with *implere* and *satiare* are effectively expanded.

innutrire: Ep. 2, 2 certis ingeniis inmorari et innutriri oportet. Cf. Vell. 2, 94, 1 (disciplinis), so also Sen. Dial. 11, 2, 5 (21); Sil. 2, 286 (castris et armis); Pliny, Pan. 16, 1 (laudibus); Suet. Aug. 3 (opibus). The verb is post-Augustan and not common.

nutrire: Ep. 25, 2 nutriendus est hic pudor; cf. Sen. Phaed. 134 (malum); Ep. 31, 4 (labor animos).

panis: Ep. 87, 3 (caricae), si panem habeo, pro pulmentario sunt, si non habeo, pro pane.

sal: Ep. 7, 3 casu in meridianum spectaculum incidi lusus expectans et sales et aliquid laxamenti.

satiare: Ep. 19, 7 (see *implere*).

(2) *Preparation and Serving of Food*

concoquere: Ep. 2, 4 (referring to reading, and preceded by an implied simile with digestion) unum excerpe, quod illo die concoques. 'Digest' is the classical meaning for this word; but see Ep. 86, 11, quoted under *decoquere*.

condire: Ep. 66, 46 (if other pleasant things fall to a man's lot) non augent summum bonum, sed ut ita dicam, condiunt et oblectant.

conditivum: Ep. 82, 2 multum interest inter otium et conditivum. This, which is properly the neuter of the rare adjective meaning 'suitable for storing away or preserving,' is cited by Lexx. only for Sen. Ep. 60, 4 and Inscr. Orelli 4511, with the meaning 'a tomb,' and here, by metonymy, 'death.'

coquere: Ep. 70, 4 vita . . . alios maceravit et coxit. In this sense the verb is confined to poetry (cf. Sen. Herc. Oet. 1396 non virus artus, nate, femineum

coquit) and post-Augustan prose, being often combined with *macerare*. Ep. 90, 19 hinc fabrorum officinae sunt, hinc odores (accusative) coquentium. Ep. 124, 11 frumentum aestas et debita maturitas coxit. This use of *coquere* is found in Plautus, Varro, Vergil, Cicero, the elder Pliny, and Martial. See A. KOEHLER, "Zum metaphorischen coquere," in A. L. L. X, 2, pp. 289–291. Cf. *concoquere*, *decoquere*, and *discoquere*.

decoquere: Ep. 86, 11 (some people consider Scipio very boorish, because he did not put windows in his *caldarium*) quod non in multa luce decoquebatur et expectabat, ut in balneo concoqueret; cf. 108, 16 decoquere corpus, also referring to bathing.

despumare: Ep. 68, 13 haec aetas optime facit ad haec studia: iam despumavit. Iam vitia primo fervore adulescentiae indomita lassavit; cf. Dial. 4, 20, 3 (nimius fervor). Ep. 99, 27 cum aliquid lacrimarum adfectus effuderit et, ut ita dicam, despumaverit. Lexx. cite *despumare* in this tropical sense from Seneca only.

destillare: Ep. 24, 5 (Scaevola) spectator destillantis in hostili foculo dexterae; cf. 66, 51 (the same phrase, in the same connection). Ep. 78, 1 eo perductus sum, ut ipse destillarem ad summam maciem deductus.

discoquere: Ep. 122, 3 epulis . . . in multa fericula discoctis. The text here is doubtful; see Hense's ap. crit. and cf. Schweighäuser's Notae ad loc.

farcire: Ep. 108, 15 edacibus et se ultra quam capiunt farcientibus. Ep. 119, 14 (luxuria) non impleat ventrem, sed farciat.

frustum: Ep. 89, 2 philosophiam in partes, non in frusta, dividam.

infulcire: Ep. 24, 22 quaeris, quid huic epistulae infulserim. Ep. 106, 5 ut aliud quoque, de quo non quaeris, infulciam. Ep. 114, 19 omnibus locis hoc verbum infulcire. This verb is uncommon, both in the literal and the tropical sense; cf., for the former, Frontin. Strat. 3, 13, 4 (litteras) and Suet. Tib. 53 (cibum), and, for the latter, Sen. Ben. 3, 28, 2 (deum) and Capitol. Macrin. (Peter, Script. Hist. Aug. XV) 5, 6 (se in nomen Severi).

lanx: Ep. 119, 5 "Inani me" inquis "lance muneras . . . Ego iam paraveram fiscos . . . Decipere est istud, docere paupertatem, cum divitias promiseris."

macerare: Ep. 49, 6 quid te torques et maceras in ea quaestione? Ep. 70, 4 (see *coquere*). Ep. 81, 23 torquet ingratus se et macerat. Ep. 104, 19 ista urguebunt mala macerabuntque. See Antib.[7], II, p. 42.

(3) *Drinking*

bibere: Ep. 81, 22 (quoted from Attalus) malitia ipsa maximam partem veneni sui bibit. Cf. *conbibere* and *perbibere*.

conbibere: Ep. 49, 1 lacrimas.

ebrietas: Ep. 114, 22 ista orationis quid aliud quam ebrietas nulli molesta est, nisi animus labat.

exhaurire: Ep. 15, 3 (labor spiritum). Ep. 46, 1 (totum librum). Ep. 84, 2 (writing) contristabit vires et exhauriet. In a different sense, Ep. 94, 68 plenum malis sermonibus pectus exhauriendum.

faex: Ep. 58, 33 quaeremus, pars summa vitae utrum ea faex sit an liquidissimum ac purissimum quiddam. This metaphor is suggested by a comparison in

the preceding section. Ep. 75, 18 ex hac aliquando faece in illud evadimus sublime et excelsum. Ep. 90, 45, gold, silver, and precious stones sought *in ima terrarum faece.* Ep. 94, 58 nihil est illis (i. e., gold, silver and iron), dum fiunt et a faece sua separantur, informius; cf. Pliny, N. H. 33, 103 (stibii) and 34, 135 (aeris).

haurire: Ep. 15, 11 (see *sitis*). Ep. 99, 5 adquiescamus iis, quae iam hausimus, si modo non perforato animo hauriebamus et transmittente quicquid acceperat. Ep. 108, 2 (of the study of philosophy) non quantum vis, sed quantum capis, hauriendum est. Cf. *exhaurire.*

libamentum: Ep. 84, 5 quaecumque ex diversa lectione congessimus, separare, . . . deinde . . . in unum saporem varia illa libamenta confundere. The context is a comparison with bees gathering honey. I find no other place where this word is applied to random reading, with the force of 'cullings, sippings'; but for its use in the sense of 'trial, sample,' cf. Cic. Rep. 2, 24, 44 dona magnifica, quasi libamenta praedarum, Delphos ad Apollinem misit; Gell. praef. sect. 13 quasi libamenta ingenuarum artium and 16, 8, 15 breve ex dialectica libamentum.

nota: Ep. 15, 3 pessimae notae mancipia. Ep. 24, 23 his adicias et illud eiusdem notae. Ep. 42, 1 (vir bonus) secundae notae. Ep. 52, 3 nos ex illa prima nota non sumus. Ep. 110, 1 (deus) inferioris notae. The metaphor in these cases seems to come from the mark placed upon a wine-cask to indicate age or quality, as in Cic. Brut. 83, 287 and Hor. Od. 2, 3, 6 and Sat. 1, 10, 24; being thence transferred to mean 'kind, quality' in general; cf. our use of the phrase 'of that stamp.' AEM. THOMAS in Hermes XXVIII, p. 302, remarks that Seneca is fond of using *nota* in this way, and cites 15 examples from his various works. As similar instances elsewhere, cf. Curius ap. Cic. Fam. 7, 29, 1 (nos de meliore nota commenda); Col. 9, 15 (secundae notae mel); id. 12, 17 (primae notae acetum); id. ib. 57 (caseus cuiuscumque notae); id. ib. 38 (alterius myrteae notae compositio); Petr. 83 (ex hac nota literatorum); id. 116 (urbanioris notae homines); id. 126 (ex hac nota domina est); id. 132 (severioris notae homines). With the example from Sen. Ep. 15, 3, however, cf. Suet. Calig. 27, where the word means the brand on the body of a slave. It is used in a different sense in Ep. 95, 65 signa cuiusque virtutis ac vitii et notas reddentem.

perbibere: Ep. 36, 3 perbibere liberalia studia. Ep. 71, 31 (lana colores). Ep. 94, 11 hoc cum persuasi mihi et perbibi.

sitire: Ep. 83, 25 (Antonius) vino gravis sitiret tamen sanguinem.

sitis: Ep. 15, 11 ista insidiosa bona . . . haurientium sitim concitant.

sorbere: Ep. 4, 7 eodem die ubi luserunt navigia, sorbentur.

The comparisons which belong in this category are: From EATING and FOOD, Ep. 2, 3; 2, 4; 63, 6, quoted from Attalus (when we think of living friends it is like enjoying honey and cake; the memory of those who are dead is also pleasant, though it has a tang of bitterness); 88, 24–25; 88, 31; 95, 29. HUNGER, Ep. 94, 5–6. BANQUET, Ep. 64, 2 (desultory conversation compared to that at a banquet); 73, 8; 77, 8; 114, 11.

WINE, Ep. 36, 2 ("A man can carry good fortune well"; yes, just as one carries wine); 63, 5, quoted from Attalus (the memory of dead friends is like bitter wine); 83, 16, quoted as a rhetorical commonplace. DRUNKENNESS, Ep. 58, 32 (he is not far from fear, who awaits his fate reluctantly, as he is unduly given to wine, who drains the amphora, dregs and all), this passes into a metaphor of 'the dregs of life' in the next section; 95, 16 (debauchees who, even when sober, stagger as when drunk); 105, 6; 114, 4 (of the style of Maecenas); and similarly, 114, 22. In Ep. 85, 23 life is compared to EATING AND DRINKING, in which one person is satisfied with more, another with less, but, in the case of each, the happiness depends upon the mere fact of being satisfied.

(f) AMUSEMENTS

The various amusements of the Romans furnished Seneca with a fairly large number of illustrations and tropes, about half of them coming from the arena and public athletic contests. Athletic metaphors are favorites with the Roman orators and rhetoricians (e. g., Cicero and Quintilian), as they are with the Greeks. See O. Schmidt, op. cit., p. 31 f. In the case of the theatre, the number of comparisons is almost as large as that of the metaphors, and in the case of the foot-race it is even larger (3 : 2). The examples under each subdivision are:

(1) *Games and Amusements in General*

adludere: Ep. 72, 10 eorum, qui sapientiae adludunt.

alea: Ep. 58, 34 stultus est, qui non exigua temporis mercede magnae rei aleam redimit. Such passages as Dig. 18, 1, 8, § 1 and 18, 4, 7 indicate that *aleam emere* was a legal term for buying something uncertain. Ep. 99, 12 (life described as *aleam in damnum certiorem*). Ep. 117, 20 subibo huius voti aleam.

cernulare: Ep. 8, 4 non vertit fortuna, sed cernulat et allidit. This verb, meaning 'throw headlong,' is found only here and in Gloss. Philox. p. 99, 49 G. cernulat, *κυβιστιᾶι*. It is connected with the verb *cernuare*, 'throw (or fall) headlong,' which is cited from Varro, ap. Non. p. 21, 8 Merc.; Ap. Met. 1, 19; Fronto, Princ. Hist. 5; Solin. 17 and 45; Jul. Val. Gesta Alex. 1, 12 Kübler; Prud. Symm. 1, 350; cf. Gloss. Philox. p. 100, 3 G. cernuit, *πεπεταύρισται*. *Cernulus* is found in Ap. Met. 9, 38 (p. 218, l. 8, v. d. Vliet); Gloss. Philox. p. 99, 57 G. cernuli, *πεταυρισταί* and p. 100, 2 G. cernulus, *πεταυριστής*; Gloss.

Nom. p. 572, 38 G. cernulus, ingeniosus, perversus. For the word *cernuus*, which, as an adjective, means 'with face downward, stooping forward,' and, as a noun, 'a tumbler, mountebank,' various etymologies have been suggested, including Non. p. 20, 29 f. Merc. "cernuus dicitur proprie inclinatus, quasi quod terram cernit," and, to the same effect, Serv. ad Verg. A. 10, 894. It is cited from Lucil. ap. Non. p. 21, 1 Merc; Verg. A. 10, 894 (ἅπ. λεγ.); Sil. 10, 255; Arnob. 7, 41, 246; Prud. Cath. 7, 43; Auson. Mosel. (= X, Peiper), 272.

circulari: Ep. 40, 3 vim dicendi . . . aptiorem esse circulanti quam agenti rem magnam ac seriam docentique. Ep. 52, 8 eligamus non eos (sc. philosophos), qui . . . in privato circulantur. Ep. 88, 40 Apion grammaticus, qui . . . tota circulatus est Graecia.

circulator: Ep. 29, 7 circulatores, qui philosophiam honestius neglexissent quam vendunt. This may belong rather under "Arts and Trades," cf. Asin. ap. Cic. Fam. 10, 32, 3 (auctionum).

ludere: Ep. 4, 7 (*navigia*, subject; see *sorbere*, p. 71). Ep. 18, 7 per quod luxuria . . . ludit. Ep. 70, 3 alium . . . venti segnes ludunt ac detinent. Ep. 111, 4 ludit istis (sc. cavillationibus) animus.

ludus: Ep. 104, 15 Maeander, poetarum omnium exercitatio et ludus. Cf. under "Education," p. 77.

Comparisons: Ep. 24, 13, those who fear torture, to boys frightened by MASKS. Ep. 45, 8, the fallacies of the sophists, to SLEIGHT-OF-HAND tricks. Ep. 106, 11, an implied comparison of sophistical quibbles and paradoxes to playing CHESS (*latrunculis*).

(2) *The Theatre*

agere: Ep. 120, 22, a well-sustained metaphor, starting from the statement that it is only the philosopher who can play the part of one man; all others show many characters.

fabula: Ep. 115, 15 dabat in illa fabula (the Danaë of Euripides, from which Seneca had just quoted a passage) poenas Bellerophontes, quas in sua quisque dat.

mimus: Ep. 26, 5 simulatio fuerit et mimus, quicquid contra fortunam iactavi verborum contumacium; cf. Cic. Att. 1, 16, 13 and Sen. Apoc. 9, 3. Ep. 80, 7 hic humanae vitae mimus. This is followed by a long simile. Cf. Suet. Aug. 99 (the dying words of Augustus) mimum vitae. The phrase was a favorite one with the Stoics; see Teuff.-Warr, Hist. Rom. Lit., 7, 4 and U. von WILAMOWITZ, in Hermes, XXI, p. 626.

pars: Ep. 14, 13 quid tibi cum ista contentione? nullae partes tuae sunt . . . Ultimas partes attigi Catonis (Pauly translates "die letzte Rolle," and Baillard "dénoûment"). Cf. *priores partes* in Ter. Eun. 151, and Cic. Q. Fr. 3, 4, 4 and Brut. 21, 84. Ep. 78, 18 bonas partes tecum ipse tracta. In rejecting Madvig's conjecture of "artes," Hense says there is an allusion to a play, and compares Ep. 77, 20; 80, 7; 115, 15, and elsewhere. Ep. 80, 7, in connection with *mimus*, q. v. Ep. 109, 6 potest (sapiens) . . . etiam relictus sibi explicare partes

suas. This transfer of *partes* from the theatrical sphere is classical; and it is to be observed that Seneca follows the best usage by employing the plural in all of these instances; cf. Antib.[7], II, p. 244 f.

persona: Ep. 120, 22 mutamus subinde personam (part of the extended metaphor mentioned under *agere*). Cf. *personata felicitas*, occurring in the comparison of life to a mime in Ep. 80, 7–8, cited below.

quattuordecim (sc. ordines): Ep. 44, 2 multis quattuordecim clausi sunt; i. e., they cannot enter the equestrian order. Cf. Suet. Caes. 39 sessum in quattuordecim, and Asin. ap. Cic. Fam. 10, 32, 2 in XIIII. sessum deduxit.

scaena: Ep. 94, 71 ambitio et luxuria et inpotentia scaenam desiderant. Ep. 99, 21 vido ego in funere suorum verendos, in quorum ore amor eminebat remota omni lugentium scaena.

Comparisons: Ep. 76, 31 (fine clothes compared to actors' COSTUMES, disguising the real nature). Ep. 77, 20, as in a DRAMA, so in life, the question is not how long the part was, but how well it was played; only be sure to put a good *clausulam*. Cf. Cic. Sen. 20, 70. Ep. 80, 7–8, an extended comparison of life to a MIME; 114, 6, the costume of Maecenas is compared to that of a runaway slave in a mime. Ep. 95, 56, virtue is unlike such arts as those of the DANCER, in that we must learn what it is before we can learn virtue itself; 121, 5–6, the agility of an animal in contrast with that of a dancer. Ep. 108, 6, some people go to a philosopher as to a THEATRE, for pleasure, not instruction; the same comparison is resumed and developed in sectt. 8–9.

(3) *The Arena and Athletic Contests*

agitatio: Ep, 109, 2 opus est et sapienti agitatione virtutum. The context is an implied comparison with wrestlers and their training.

auctoramentum: Ep. 37, 1 eadem honestissimi huius et illius turpissimi auctoramenti verba sunt: 'uri, vinciri ferroque necari.' This is part of a comparison of the obligations of a philosopher to the gladiators' oath, which is followed by a combination of simile and metaphor in sect. 2. For the same word connected with a different department, see under I. H (a), p. 103.

conluctari: Ep. 28, 7 cum difficultatibus rerum. Ep. 52, 1 quid conluctatur cum animo nostro? Ep. 66, 1 cum corpusculo suo. Ep. 85, 6 (cum adfectu).

decretorius: Ep. 117, 25 (see *lusorius*). Cf. under "Laws and Courts," p. 139.

exercere: Ep. 18, 8 exerceamur ad palum (referring to the practicing of voluntary privation as a preparation for possible future poverty). Ep. 82, 8 si non verba exercueris, sed animum. Ep. 91, 1 (firmitatem animi sui) ad ea, quae timeri posse putabat, exercuit. Ep. 98, 17 ad verum exerceri.

exercitatio: Ep. 104, 15 (see *ludus*, p. 73).

exercitatus: Ep. 71, 30 (ista, quae laudo), nondum tam parata haberem aut tam exercitata.

luctari: Ep. 22, 7 cum officio. Ep. 47, 7 cum aetate. Ep. 78, 21 cum morbo; cf. Sen. Phoen. 142 (cum morte). Ep. 92, 24 cum mala fortuna. Ep. 108, 37 cum ipso mari. Cf. *conluctari* and *obluctari*.

lusorius: Ep. 117, 25 tot quaestiones fortuna tibi posuit, nondum illas solvisti: iam cavillaris? Quam stultum est, cum signum pugnae acceperis, ventilare. Remove ista lusoria arma: decretoriis opus est. Cf. Ep. 80, 2 spectaculum non fidele et lusorium. The word itself is post-classical, being used several times by Seneca and the elder Pliny, and then not appearing again until Lampridius and Vopiscus. It also occurs in legal Latin (e. g., Cod. Theod. 7, 17, tit., and Dig. 35, 3, 4 and 43, 8, 7).

missio: Ep. 37, 2 sine missione nascimur; following a comparison of philosopher and gladiator.

obicere: Ep. 7, 4 mane leonibus et ursis homines, meridie spectatoribus suis obiciuntur.

obluctari: Ep. 30, 1 aetati. Ep. 107, 12 (animus fato).

palum: Ep. 18, 8 (see *exercere*).

petaurum: Ep. 98, 8 oblitus huius petauri, quo humana iactantur. I find no other instance of this metaphor.

proludere: Ep. 102, 23 per has mortalis aevi moras illi meliori vitae longiorique proluditur; where the verb is used impersonally with the meaning 'preparation is made for.' In the literal sense 'practice or play beforehand,' it is cited by Lexx. only from Verg. G. 3, 234; Ov. A. A. 2, 515; Heges. Excid. Hieros. 24, ante med. Tropically, it is quoted from Cic. De Or. 2, 80, 325 (ἅπ. λεγ., but cf. *prolusio* in Div. in Caec. 14, 47 and De Or. 2, 80, 325); Sen. N. Q. 3, 28, 3; id. Med. 907; id. Phaed. 1061; id. Herc. Fur. 222; Juv. 5, 26 iurgia proludent; Flor. 3, 22 (2, 10 Rossb.), 6, in sense 'opened the contest.' See Antib.[7], II, p. 398.

provocare: Ep. 117, 7 non faciam, quod victi solent, ut provocem ad populum.

spectaculum: Ep. 90, 42 insigne spectaculum noctium.

ventilare: Ep. 117, 25 (see *lusorius*) in the sense 'beat the air.' Similarly, Sen. Excerp. Contr. 3, praef. 13 aliud est pugnare, aliud ventilare; cf. Quint. 11, 3, 118 cubitum utrumque in diversum latus ventilet (of awkward gestures); Mart. 5, 31, 4 in toto ventilat arma bove. The only occurrence of the word in Cicero is Flacc. 23, 54 lingua quasi flabello seditionis . . . contio ventilata.

Comparisons: ATHLETE, Ep. 13, 2–3 (the struggle with fortune compared to the hardening of an athlete by blows, wounds, and falls); 57, 1; 78, 16 (the reward of those who strive for virtue, to that of the athlete); 80, 3. GLADIATOR, Ep. 14, 15 (implied comparison of blameless men who meet with disaster, to a skilful gladiator whose accoutrements fail to keep him from wounds); 22, 1 (based upon the proverb "gladiatorem in harena capere consilium"); 30, 8; 37, 2 (the gladiator must fight even when unwilling, the philosopher, willingly; the former may lower his arm and implore the pity of the people, the latter can neither yield nor beg for life, he must die on his feet and unconquered,

there is no discharge for him); 93, 12; 117, 7. WRESTLER, Ep. 109, 2, cited under *agitatio;* 117, 26 (health that is to come does not in the meantime benefit the sick man, any more than rest in future months benefits one who is running or wrestling); cf. the detailed simile from wrestling, quoted from Demetrius the Cynic, in Sen. Ben. 7, 1, 4. The gifts of fortune are compared to the DISTRIBUTION OF GIFTS AT PUBLIC GAMES, in a long and well-balanced simile, in Ep. 74, 7-9.

(4) *Foot-racing*

hiera(n): Ep. 83, 5 quod raro cursoribus evenit, hieran fecimus. The interpretation of this passage, which refers to a race between Seneca and his young *progymnastes*, is doubtful. Pauly, following "Lipsius' Erklärung des räthselhaften *hieran fecimus*," renders "so haben wir . . . das Ziel zu gleicher Zeit erreicht"; and similarly Baillard, "nous avons touché barre ensemble." So also H. Lex. suggests that the phrase is to be completed by supplying *coronam*. Cf. G. DITTENBERGER, "De L. Annaei Senecae epistularum loco observationes," in Progr. Univ. Hal., W. 1894–5, p. iv ff. For a different explanation, see F-DV., s. v. The only other passages cited for the word by Lexx. are Scrib. Comp. 99 ad lumborum dolorem et paralyticos antidotos hiera, and similarly, 156; cf. Theod. Prisc. 1, 19 medicamentum ex aloe, quod Graece πικρὰ ἱερὰ dicitur. It is evidently connected with the Greek *ἱερός*, and whatever the original phrase may have been, is used in our passage as a racers' technical term.[1]

linea: Ep. 49, 4 non solebat mihi tam velox tempus videri: nunc incredibilis cursus apparet, sive quia admoveri lineas sentio, sive quia adtendere coepi. For *linea* in the sense of 'boundary, goal,' Lexx. cite Varro, L. L. 9, 5 cum poeta transilire lineas impune possit; Cic. Par. 3, 1, 20 transire lineas; Hor. Ep. 1, 16, 79 mors ultima linea rerum est; Cassiod. Var. 3, 51, where it occurs in the description of the laying out of a race-track. See Otto, "Sprichwörter," p. 194, s. v. linea, 3), for a metaphor of perhaps different origin in Ter. Eun. 640; but cf. C. GERDES, "De translationibus quae dicuntur Terentianis," Progr. des Gymn. zu Leer, 1884, p. 14; A. SONNY, in A. L. L. IX, p. 67 f.; and M. C. Sutphen in A. J. P. XXII, p. 47.

Ante and *post*, in Ep. 84, 11 (ambitus) res . . . tam sollicita est, ne quem ante se videat, quam ne quem post se, may be regarded as belonging under this head. For the text of the concluding clause, which is somewhat doubtful, see Hense's ap. crit.

Comparisons: Ep. 85, 4 (from Ladas, a famous Greek runner); 109, 6 (one wise man helps another as a runner is helped by those who cheer him on); 117, 26 (see under "Wrestler," above).

[1] Cf. E. BICKEL, "Die griechischen Fremdwörter bei dem Philosophen Seneca," in A. L. L. XIV (1905), p. 194.

(g) Education

There is nothing particularly striking in either the number or the character of the examples belonging in this division. I have included *paedagogus* among them, although perhaps it might as appropriately have been put under "Master and Slave," above. Most of the comparisons are merely formal, or "didactic" (see Introd. p. 12). The tropical expressions are as follows:

docere: Ep. 15. 7 (*fames*, subject). Ep. 39, 1 (ratio). Ep. 58, 19 (facies). Ep. 90, 8 (philosophia). Ep. 94, 37 (leges). Ep. 120, 4 (natura).

edocere: Ep. 90, 26 sapientia altius sedet nec manus edocet, animorum magistra est.

instituere: Ep. 121, 6 (animalia) instituta nascuntur.

ludus: Ep. 71, 6 relinque istum ludum litterarium philosophorum, qui rem magnificentissimam ad syllabas vocant. The word-play in *ludum litterarium* and *ad syllabas* is to be noted. According to H. Lex., *ludus litterarius* is 'an elementary school,' in Plaut. Merc. 303; Quint. 1, 4, 27; Pliny, N. H. 9, 25; Tac. A. 3, 66; and Suet. Calig. 45; cf. Vop. Tac. (Peter, Script. Hist. Aug. xxvii) 6, 5 magistri litterarii (which is incorrectly cited by H. Lex. as "Vop. Pertin. 8").

magister: Ep. 18, 9 ille magister voluptatis Epicurus. Ep. 33, 8 ad exemplar pendere et totiens respicere ad magistrum (describing philosophers who can only quote authorities).

magistra: Ep. 45, 9 (natura). Ep. 70, 27 magistra rerum omnium ratio. Ep. 90, 26 (see *edocere*). Ep. 94, 69 non est per se magistra innocentiae solitudo. Ep. 95, 33 arte magistra (quoted from Verg. A. 8, 442).

paedagogus: Ep. 11, 9 (Epicurus) custodem nobis et paedagogum dedit; cf. 25, 6 licebit dimittas paedagogum: interim aliquorum te auctoritate custodi. Ep. 89, 13 (sapiens) humani generis paedagogus. Ep. 110, 1 unicuique nostrum paedagogum dari deum. Ep. 123, 11 publicos paedagogos (i. e., the Stoic philosophers).

praeceptor: Ep. 64, 9, cited among the comparisons, below.

praecipere: Ep. 88, 30 (*liberalia studia*, subject). Ep. 121, 21 (*natura*, subject).

pulvis: Ep. 88, 39 itane in geometriae pulvere haerebo?

rudimentum: Ep. 88, 1 (liberalia studia) rudimenta sunt nostra, non opera.

rudis: Ep, 90, 46 vita. Ep. 95, 14 (vetus sapientia). Ep. 99, 11 anni.

Comparisons: Ep. 27, 5 (purely formal) 'Ulysses, Achilles, Priam, whom we know as well as we do our PAEDAGOGUS.' Ep. 64, 9 'the same reverence which I owe to my own TEACHERS, I owe to those *praeceptoribus generis humani*' (i. e., the early philosophers); similarly, in 73, 4, the officers of the government

are compared to teachers, as worthy of reverence. Ep. 74, 26–27, GEOMETRICAL FIGURES which are the same, whether large or small, permanent or soon erased, are used to illustrate the unchanging character of the *summum bonum*. Ep. 84, 6–7 (what we learn should be made our own, as several NUMBERS are combined in one). Ep. 87, 15–17, the GRAMMARIAN is used, in connection with the pilot and the physician, and in contrast with virtue, to illustrate the falsity of the proposition 'whatever can happen to any base and vile man is not good.' Ep. 88, 20 'as that first LITTERATURA, as our ancestors called it, by which the *elementa* were imparted to boys, does not teach the liberal arts, but prepares a place for them to be taught, so the liberal arts do not lead the mind to virtue, but clear the way for it.' According to Quint. 2, 1, 4 and 2, 14, 3 *litteratura=grammatice*. In Ep. 88, 24–27 the GEOMETRICIAN is contrasted with the philosopher; cf. Ep. 95, 10, cited below. In Ep. 88, 27–28, the MATHEMATICIAN is contrasted with the philosopher. In Ep. 94, 51 the training of the mind is compared to the way in which boys are TAUGHT TO WRITE. Ep. 95, 9 (the GRAMMARIAN is not ashamed of a solecism which he has committed intentionally, but is ashamed if he commits one ignorantly; in the art of living, those are the more culpable who do wrong voluntarily). In Ep. 95, 10 GEOMETRY and ASTRONOMY are mentioned, in contrast with philosophy, as typical *artes contemplativae*. Ep. 124, 6 states for refutation the proposition that, as every SCIENCE AND ART must have its beginning in something which can be perceived by the senses, so must the *beata vita*.

(h) MISCELLANEOUS

At the conclusion of this section we must add quite a number of cases which do not fall exactly under any of its subdivisions. They are:

adiuvare: Ep. 90, 19 (luxuria) adiuvat vitia.

adlinere: Ep. 7, 2 nemo non aliquod nobis vitium . . . nescientibus adlinit. This word is very rare in any sense; cf. Antib.[7], I, p. 147.

auxilium: Ep. 90, 20 vestis . . . in qua non dico nullum corpori auxilium, sed nullum pudori est.

beneficiarius: Ep. 90, 2 'what would there be in philosophy which would deserve admiration,' *si beneficiaria res esset?* As an adjective, this is cited by Lexx. only here; in the masc., as a substantive, it is a military term, as in Caes. B. C. 1, 75.

beneficium: Ep. 24, 11 beneficio eius (sc. mortis) nihil timendum sit. Ep. 80, 1 non tantum meo beneficio mihi vaco, sed spectaculi. Ep. 88, 28 (mathematice) accipit prima, quorum beneficio ad ulteriora perveniat. Ep. 90, 36 beneficia naturae. Ep. 95, 21 beneficium sexūs. Ep. 119, 5 suo . . . et patientiae suae beneficio, non fortunae. Ep. 119, 16 utamur ergo hoc naturae beneficio.

bona pars: Ep. 95, 1 scio te in bonam partem accepturum, si negavero. Cf. Cic. Rosc. Am. 16, 45; id. Ad Brut. 1, 2, 3; id. Att. 11, 7, 8 (in bonam partem . . . in optimam); id. Att. 10, 3a, 2 (in optimam partem); Auct. ad Herenn. 2, 26, 40 (aliam partem, ac dictum est); Cic. Mur. 31, 64 (mitiorem in partem interpretari). See Antib.[7], I, p. 68, s. v. *accipere*, and references there given.

boni consulere: Ep. 9, 20; 17, 9; 75, 6; 88, 17; 107, 10. See Antib.[7], I, p. 346 f., and cf. E. B. Lease in A. J. P. XXVIII (1907), p. 36.

castigare: Ep. 21, 11 (with *desideria* as object).

castigatio: Ep. 47, 19 verborum castigatione uteris (contrasted with *verberibus*).

celebrare: Ep. 51, 1 (locum, i. e., Baias) sibi celebrandum luxuria desumpsit. It is not clear whether the word here signifies 'frequent' or 'make famous.' Pauly translates "zu ihrem Tummelplatz gemacht hat," and Baillard, "il est le rendez-vous que la volupté s'est choisi." Ep. 67, 11 sunt quaedam vota, quae non gratulantium coetu, sed adorantium venerantiumque celebrantur.

circitare: Ep. 90, 19 istae artes, quibus aut circitatur civitas aut strepit. The verb is cited by Lexx. only here and in Gloss. Lat.-Gr., where it is translated by *περιυοστῶ* (Gloss. Labb.) and *κυκλεύει* (Gloss. Philox. p. 100, 55 G.)

coercitio: Ep. 49, 1 adfectibus tuis inter ipsam coercitionem exeuntibus. The ordinary application of this word is to restraint or punishment by magistrate or master; the only other passage in which I find it applied to abstract objects is Tac. A. 3, 52, in connection with *cupidines*, which is the subject of a preceding *coerceri*.

committere: Ep. 33, 8 (see *custodire*). Ep. 94, 19 (aciem lumini). Ep. 116, 5 (animum vino, formae, adulationi, ullis rebus blande trahentibus); quoted from Panaetius. Ep. 121, 18 sibi quisque commissus est.

commodare: Ep. 62, 1 rebus enim me non trado, sed commodo. Ep. 88, 10 (digitos avaritiae).

custodire: Ep. 25, 6 (see *paedagogus*, p. 77). Ep. 33, 8 meminisse est rem commissam memoriae custodire. Ep. 49, 5 (tempus) custoditum diligentissime. Ep. 92, 28 constans ad custodienda optima. Ep. 104, 4 (senectutem; but the text is doubtful). Ep. 105, 6 garrulitatem. Ep. 106, 5 valitudinem. Ep. 116, 4 se. For a different sense, see under "Crimes and Penalties," p. 144.

custos: Ep. 11, 9 (see *paedagogus*, p. 77). Ep. 25, 5 prodest . . . custodem sibi inposuisse. Ep. 94, 55 sit ergo aliquis custos. Ep. 95, 65 grammatici, custodes Latini sermonis.

dare: Ep. 79, 5 omnibus (scriptoribus) . . . feliciter hic locus (sc. Aetna) se dedit. Ep. 93, 5 se in memoriam. Ep. 99, 17 a natura discedimus, populo nos damus. Ep. 120, 4 (*natura* as subject). Ep. 124, 2 illud (bonum) animo damus.

dedere: Ep. 85, 28 cedere iis, quae mala vocantur, et illis libertatem suam dedere. Ep. 102, 16 eloquentiam et omne aliud studium auribus deditum.

distribuere: Ep. 85, 22 (vita) in multa loca multasque partes distributa. Ep. 121, 23 (*natura* as subject).

donare: Ep. 78, 17 (morbus longus) multum temporis donat. Ep. 90, 35 ea philosophia . . . quae virtutem donavit voluptati.

exemplar: Ep. 93, 8 exemplar boni viri posuit.

exemplum: Ep. 98, 13 simus inter exempla.

mendicatio: Ep. 101, 13 (referring to a quotation from Maecenas) quid (sibi vult) tam foeda vitae mendicatio? This word is cited by Lexx. only here and Firm. Mathes. 1, 3.[1]

moderatrix: Ep. 74, 19 ratio; cf. Cic. Tusc. 5, 14, 42 (temperantia); id. N. D. 3, 39, 92 (providentia); id. Flacc. 24, 57 (curia); id. Phil. 5, 18, 50 (res publica); Stat. Theb. 10, 365 arcanae moderatrix Cynthia noctis.

munus: Ep. 97, 14 (scelus) fortuna exornet muneribus suis.

munusculum: Ep. 10, 5 cum aliquo munusculo epistulam mittam; similarly, 16, 7 and 22, 13.

officium: Ep. 74, 20 cursum mundi officiumque.

praemium: Ep. 51, 9 (libertas). Ep. 81, 19 non enim exercentur (virtutes) ad praemium. Ep. 89, 6 (wisdom is *effectus ac praemium* of philosophy). Ep. 113, 31 iustae rei. Ep. 122, 18 peccandi praemium infamia est.

rixari: Ep. 28, 7 (cum vitiis). Ep. 56, 5 dum inter se non rixentur cupiditas et timor.

satagius: Ep. 98, 8 istos satagios ac sibi molestos. The word is cited by Lexx. only here, being derived from the colloquial *satagere* (*satis agere*), on which see Antib.[7], II, p. 536.

secessus: Ep. 117, 19 amplos habet illa (sc. sapientia) spatiososque secessus.

summinístrare: Ep. 104, 10 (pax timores).

summinístrator: Ep. 114, 25 (animus) summinístrator libidinum. Lexx. cite only here.

suus: Ep. 17, 9 (sapiens) ventri et scapulis suum reddet (i. e., he will have enough to eat and wear).

tueri: Ep. 95, 12 decreta . . . quae securitatem nostram tranquillitatemque tueantur. Ep. 97, 14 (fortuna scelus). Ep. 121, 15 in quamcumque constitutionem venit (herba), eam tuetur.

tumultuari: Ep. 91, 7 tumultuantibus causis (malorum). Ep. 98, 7 certe in tranquillo non tumultuatur.

tumultus: Ep. 14, 4 (danger which threatens us from the power of another) magno . . . strepitu et tumultu venit. Ep. 24, 12 demere rebus tumultum ac videre, quid in quaque re sit.

turba: Ep. 62, 1 negotiorum. Ep. 65, 11 causarum. Ep. 77, 1 in magna turba navium. Several of such phrases with *turba* are given by Lexx., but no other instance with *navium*. Ep. 85, 6 (adfectuum mediocrium). Ep. 88, 24 haec quoque liberalium artium turba locum sibi in philosophia vindicat.

[1] Apparently this a false reference. *Mendacia* and *mendaciis* occur in this section, but not *mendicatio*. In 4, 8, 1, however, Kroll & Skutsch give *mendicatione* as a possible variant for *mendicitate*.

turbare: Ep. 98, 10 obliti . . . quo illos singuli dies turbent. Ep. 104, 1 motis venis ('the pulse') et incertis et naturalem turbantibus modum.

turbidus: Ep. 27, 2 voluptates. Ep. 104, 22 unus est enim huius vitae fluctuantis et turbidae portus. Ep. 124, 18 impetus . . . inordinatos ac turbidos.

tutela: Ep. 14, 1 (corporis gerere tutelam). Ep. 33, 10 (of men who can only quote the maxims of others) isti, qui numquam tutelae suae fiunt. Ep. 50, 9 (virtutum). Ep. 90, 38 (rerum natura) ut parens ita tutela omnium.

tutor: Ep. 58, 28 inmortalia tutore non egerent.

tutus: Ep. 79, 4 (nives ab igne).

verba dare: Ep. 25, 3 mihi verba non dat (the subject is *intermissio eius*, referring to the temporary reformation of a vicious man). Ep. 32, 1 verba dare non potes: tecum sum; cf. Gell. 17, 2, 24 (Quadrigarius) verba Cominium dedisse Gallis dicit, qui nihil quicquam cuiquam dixerat; . . . sed verba dedit haut secus posuit, quam si tu dicas latuit atque obrepsit. Ep. 49, 6 ne verba nobis dentur (sc., by the quibbles of the sophists). Ep. 88, 8 an verba saeculo suo dederit (Penelopa)? Other examples of this phrase cited by Lexx. are Ter. And. 211; Cic. Att. 15, 16; Nep. Hann. 5, 2; Ov. Tr. 5, 7, 40.

Here should also be included three comparisons: Ep. 71, 23 (as FRUGALITY is a punishment to the luxurious man, so we all consider those things hard, with reference to which we are weak); 87, 16 (money passing into the possession of some men is like a DENARIUS FALLING INTO A SEWER); 107, 2 (life is compared to a CROWD, in which one is exposed to accidents). In Ep. 114, 4 there is a merely formal comparison of the language of Maecenas and his MANNER OF LIFE.

E. RELIGION AND MYTHOLOGY

Metaphors from religion and mythology are not numerous in the Epistles. Indeed, the only instances which seem to belong to the latter department (*Herculaneus scyphus*, Ep. 83, 23 and *nodus Herculaneus*, Ep. 87, 38) are perhaps merely proverbial phrases. The proportion of comparisons to metaphors is quite large, being 21 : 37; and 6 of these come from mythological subjects, of which the favorite is the story of Ulysses. The examples to be included here are:

adorare: Ep. 52, 13 philosophia adoretur.

antistes: Ep. 52, 15 potest (philosophia) in pentralibus suis ostendi, si modo non institorem, sed antistitem nancta est.

auspicari: Ep. 47, 10 multos splendidissime natos, senatorium per militiam auspicantes gradum. *Auspicari*, 'take the auspicies,' came to be used in the post-classical period with the meaning 'make a beginning,' 'enter upon, be about to

'do' a thing, as in Ep. 83, 5 auspicabar in (aquam) Virginem desilire, (cf. Antib.[7], I, p. 225). In the present passage H. Lex. translates 'attaining, receiving it through military services;' but it is more likely that F-DV. is right in interpreting it as 'foreseeing, anticipating.' Pauly renders, "der die Senatorenwürde als Lohn seines Kriegsdienstes vor Augen hatte," and Baillard, "à qui leurs emplois militaires allaient ouvrir le sénat."

auspicia: Ep. 33, 4 omnia quae quisquam in illo contubernio (i. e., the Epicurean School) locutus est, unius ductu et auspiciis dicta sunt. Cf. Antib.[7], I, p. 226.

colere: Ep. 67, 12 virtutis . . . speciem, quae nobis non ture nec sertis, sed sudore et sanguine colenda est.

consecrare: Ep. 95, 72 paupertatem.

deus: Ep. 82, 1 quem, inquis, deorum sponsorem accepisti? Eum scilicet, qui neminem fallit, animum recti ac boni amatorem. Ep. 93, 8 (sapiens) dis agat gratias interque eos sibi.

dicare: Ep. 122, 4 (referring to men who spend the night in revelling) istorum . . . qui se tenebris dicaverunt.

feriae: Ep. 55, 6 cum tempestas piscatoribus dedit ferias.

Herculaneus: Ep. 83, 23 (Alexandrum) intemperantia bibendi et ille Herculaneus ac fatalis scyphus condidit. Several explanations of the epithet as here employed are possible, but it is probably to be traced back to the Ἡράκλειον δέπας, the story of which is discussed by Athenaeus, Dipnos. XI, 469, c–470, d. In the present passage it may also be intended to combine an allusion to the great appetite of Hercules with the use of *Herculaneus* by metonymy, in the sense 'large, huge,' as in Pliny, N. H. 21, 92 and 30, 29; Capitol. Pert. (Peter, Scriptt. Hist. Aug. VIII), 8, 4; and pseudo-Apuleius, Herb. 67 and 72. According to Antib.[7], I, p. 647 f. this *form* of the adjective is confined to Capitolinus, Apuleius, the elder Pliny, and Seneca. Ep. 87, 38 unus tibi nodus, sed Herculaneus restat. Cf. Pliny, N. H. 28, 63; Festus ap. Paul. s. v. cingulo, p. 63 Müll.; Macr. Sat. 1, 19. 16 and Athenaeus, XI, 500, a; and see Otto, "Sprichwörter," p. 162, s. v. Hercules, 4).

initiamenta: Ep. 90, 28 haec eius (sc. sapientiae) initiamenta sunt. The word is cited by Lexx. only from this place and Boeth. Eucl. Geom. 2, p. 1350, Migne (=p. 423, l. 24, Friedlein) his vero brevibus datis initiamentis de circularibus theorematibus.

penetralia: Ep. 52, 15 (see *antistes*).

perpetitus: Ep. 90, 28 in secundam numinum formam animae perpetitae. The word occurs nowhere else, and most of the editors before Schweighäuser preferred to read *perpetuae*. Other conjectures are *provectae*, by Gothofredus, and *receptae*, by Madvig. Hense approves Schweighäuser's explanation that *perpetitae=perpetuatae*, and that the phrase means "immortalitate donatae et in secundam numinum formam (i. e. ordinem) translatae;" and also quotes Bücheler's suggestion that we have here a new word which had perhaps become common in Seneca's time from the rites of deification.

pompa: Ep. 14, 4 ingens alterius mali pompa est. Ferrum circa se et ignes habet et catenas et turbam ferarum. Ep. 88, 36 pretiosarum rerum. Ep. 103, 5 licet sapere sine pompa.

portentum: Ep. 110, 12 linguas phoenicopterorum et alia portenta luxuriae.

portentuosus (-tosus): Ep. 87, 23 quo (sc. the implication that sacrilege is to be reckoned among *bona*) quid fieri portentuosius potest? Ep. 114, 7 orationis portentosissimae. According to H. Lex., this word is classical, but is not connected with abstracts until after the Augustan period. The only other author from whom Lexx. cite examples like these two in Seneca is the elder Pliny, N. H. 5, 4 (mendacia); 9, 140 (ingenia); 14, 142 (libido); 23, 38, with *scientia*, in the sense 'knowledge of wonderful things;' 30, 8 (ars).

precarius: Ep. 65, 17 precarium lumen; cf. Ov. Met. 9, 76 (forma) and Symm. Or. ap. Val. 1, 6 (fulgor). In contrast with this phrase we have *libera luce*, two lines below. Ep. 88, 27 non est autem ars sui iuris, cui precarium fundamentum est; cf. Sen. Dial. 9, 11, 1 quicquid cariorem vitam facit viro seque ipsum inter precaria numerat.

precario: Ep. 86, 18 radices . . . cereas adhuc et precario haerentes. Ep. 124, 13 quod in illis bonum est, precario bonum dicitur. Other instances of the metaphorical use of this adverb are Cic. De Or. 3, 165 ut (tralatio) precario, non vi venisse videatur; Sen. Contr. 1, praef. 5 (memoria) quae mihi iam olim precario paret; Sen. Thyest. 215 (regnatur); Pliny, Ep. 7, 30, 4 (studeo); Tac. Agr. 16 (praefuit). It also occurs in legal Latin.

propitiare: Ep. 110, 1 deos omnis, quos habet placatos et faventes, quisquis sibi se propitiavit.

propitius: Ep. 58, 6 propitiis auribus tuis . . .; si minus, dicam et iratis.

sacra: Ep. 26, 8 conficienda sunt sacra et huic epistulae viaticum dandum est.

sacrarium: Ep. 103, 4 in huius (sc. philosophiae) sacrario eris . . . tutus.

sors: Ep. 36, 4 beneficia . . . non dubie primae sortis. Cf. Hor. Od. 4, 11, 22 non tuae sortis iuvenem; Ov. Met. 3, 329 ut auctoris sortem ('sex') in contraria mutet; id. Met. 6, 679 f. totidem crearat | femineae sortis; Livy, 22, 29, 9 nobis quoniam prima animi ingenique negata sors est, secundam ac mediam teneamus; Curt. 9, 2, 7 non modo ignobilem esse, sed etiam ultimae sortis; Suet. Aug. 19 ne ultimae quidem sortis hominum conspiratione; Amm. 14, 6, 25 ex turba imae sortis. Ep. 52, 3 secundae sortis ingenium (cf. *prima nota* in next sentence). Ep. 70, 19, vilissimae sortis homines. Ep. 79, 12 locum, quem occupavit (animus) sorte nascendi. Ep. 117, 8 concedo ista alia esse, sed non sortis alterius.

superstitio: Ep. 95, 35 (virtutis) quadam superstitione teneantur; hanc ament.

templum: Ep. 90, 28 deorum omnium templum, mundus.

Comparisons: Ep. 9, 16, the life of a philosopher compared to that of JUPITER. Ep. 59, 14, the wise man lives on an equality with the GODS; Ep. 65, 24, the soul occupies in man the same position that God does in the universe; Ep. 87, 19, 'you ask what makes the wise man? The same thing which makes God;' Ep. 90, 1, if philosophy were not the gift of the gods, we should owe more to it than to them, for they give us life, it gives us good life; Ep. 92, 3, the soul of the philosopher ought to be such as would befit God; Ep. 92, 32, the soul may be given

the mastery of all things, so that it may possess all, after the manner of the gods: Ep. 95, 36, as the gods do not need to learn virtue, since it is a part of their own nature to be good, so some men have an innate excellence which makes it easy for them to attain to goodness; Ep. 115, 4–5, beholding the mind of a good man would be like meeting a god. Ep. 14, 11, the study of philosophy is a protection, like the FILLETS of a priest. Ep. 94, 27–28, ORACLES as types of impressive short sayings; similarly, Ep. 108, 26. Ep. 94, 42–44, instruction properly given should inspire the same reverence we feel on entering a TEMPLE. In Ep. 95, 64, the secrets of philosophy are compared to the religious MYSTERIES which only the initiated know. Ep. 108, 7, some pupils are swayed by the voices of the philosophers as the PHRYGIAN EUNUCHS are by the music of the orgies. In Ep. 88, 7, the implied comparison between life and the wanderings of ULYSSES leads to a series of vivid metaphors. Ep. 31, 2, as Ulysses stopped the ears of his companions against the songs of the SIRENS, the wise man stops his against the voice of the people; Ep. 123, 12, the sayings of the opponents of the Stoics are to be avoided as the Sirens were by Ulysses, they are just as dangerous. Ep. 42, 1, a truly great man is, perhaps, born only once in five hundred years, like the PHOENIX. In Ep. 92, 9–10, man, made up of virtue and baser elements, is compared to Vergil's description of SCYLLA. In Ep. 113, 9, the HYDRA, which had many heads but was still one animal, is used to illustrate the mind and its different functions; and, similarly, the CHIMAERA.

F. FARMING, HUNTING, FISHING, HORSEMANSHIP

(a) FARMING

The principal thing to be observed here is the large number of different terms which Seneca employs, although the metaphors involved in many of them are quite commonplace. I have included several expressions connected with vine-culture and sheep-raising here rather than in the appropriate divisions under "the Vegetable Kingdom" and "the Animal Kingdom;" and

have assigned *finis* and *terminus* to this heading. With these, the list of examples is:

agere, 'drive': Ep. 83, 22 (publica ebrietas) contumacissimos et iugum recusantes in alienum egit arbitrium. Ep. 85, 39 quicquid aliud imperitos . . . praecipites agit. Ep. 88, 15 agit illa (sc. caelestia) continuus ordo fatorum. Ep. 89, 21 mare agetis introrsus. Ep. 90, 42 mundus in praeceps agebatur. Ep. 91, 5 in subitas tempestates . . . agitur aestiva tranquillitas. Ep. 92, 26 non in imum agatur . . . virtus. Ep. 94, 61–62 cum agere alios visi sunt, agebantur. Agebat infelicem Alexandrum furor. Ep. 114, 4 si illud (sc. ingenium) egisset via rectiore. Cf. *circumagere*.

adminiculum, 'vine-trellis': Ep. 41, 5 non potest res tanta (sc. animus excellens) sine adminiculo numinis stare. Ep. 59, 6 parabolis . . . quas existimo necessarias . . . ut inbecillitatis nostrae adminicula sint.

anputare: Ep. 114, 17 (of the style of Sallust and his imitators) anputatae sententiae. Cf. Sen. Med. 530 longa colloquia amputa.

arare: Ep. 87, 7, in the phrase *in omnibus provinciis arat*, by metonymy for 'owns farms.' Ep. 114, 5 "alveum lyntribus arent versoque vado remittant hortos" (quoted from Maecenas; censured by Seneca).

carpere: Ep. 26, 4 (of growing old) non enim subito inpulsi ac prostrati sumus: carpimur. Ep. 71, 13 (all things, celestial and terrestial) carpentur ac desinent. Ep. 108, 2 (of the study of philosophy) nec passim carpenda sunt nec avide invadenda universa. Ep. 120, 18 carpit nos illa (sc. mors), non corripit. Cf. *excerpere*.

circumagere: Ep. 122, 13 vita in contrarium circumacta.

circumcidere: Ep. 78, 14 circumcidenda ergo duo sunt, et . . . timor et . . . memoria. Ep. 89, 13 moralem (sc. philosophiae partem) . . . circumcidit (Ariston). Cf. *excidere*.

colere: Ep. 74, 28 virtus . . . colit amicitias. Ep. 79, 17 posterorum sermo . . . etiam non sentientes colet ac frequentabit. Ep. 123, 16 quos colit (superstitio), violat. Cf. *excolere*.

colonus: Ep. 88, 12 ante avum tuum quis istum agrum tenuit? . . . Non dominus isto, sed colonus intrasti. Cuius colonus es? Si bene tecum agitur, heredis.

confinis: Ep. 120, 8 virtutibus vitia confinia. The tropical use of this word is, according to H. Lex., "mostly post-Aug.; esp. freq. in Quint."; and the only examples cited by Lexx. outside of Seneca and Quintilian are from Auctor ad Herennium, Ovid (P. 2, 5, 71 studio confinia carmina vestro), and Symmachus. The word, in any sense, is not common until after the classical period (see Antib.[7], I, p. 326).

cultor: Ep. 53, 3 vetus frigidae (sc. aquae) cultor.

determinare: Ep. 99, 5 anguste fructus rerum determinat, qui tantum praesentibus laetus est. Cf. *terminare*.

excerpere: Ep. 5, 2 quid si nos hominum consuetudini coeperimus excerpere? Ep. 18, 4 non excerpere se. Cf. Sen. Dial. 10, 18, 1 excerpe itaque te volgo. In this reflexive sense of 'withdraw oneself,' the only example outside of Seneca cited by Lexx. is Hor. Sat. 1, 4, 39 f. me illorum . . . | excerpam numero, and

the only instance given of its literal use is Hor. Sat. 2, 3, 272; but it is classical in the transferred sense 'pick out, select, cull.' Antib.[7], I, p. 537 notes only its employment with the meaning 'make excerpts from' a letter, book, etc.

excīdere: Ep. 29, 8 (*vitia*, object). Ep. 56, 9 interdum recrudescit ambitio. Non enim excisa desiit. Cf. *circumcidere*.

excolere: Ep. 124, 22 quid excolis formam.

ferramentum: Ep. 95, 18 (referring to surgical instruments. It is usually applied to agricultural implements).

fertilis: Ep. 46, 2 eligenda est fertilis (materia), quae capiat ingenium, quae incitet. Ep. 95, 36 ingenia . . . ex se fertilia.

finere: Ep. 74, 26 sive citra senectutem finitus est. Ep. 92, 32 ut (animus) sua orientis occidentisque terminis finiat. Ep. 110, 19 (quoted from Attalus) famem fames finit.

finis (-es): Ep. 74, 28 arto fine concluditur (virtus) paupertatis exilii orbitatis. Ep. 76, 10 (naturae). Ep. 88, 3 grammaticus circa curam sermonis versatur et, si latius evagari vult, circa historias, iam ut longissime fines suos proferat, circa carmina. Ep. 88. 26 utraque (i. e., philosophia et geometria) fines suos habet. Ep. 93, 8 quaeris quod sit amplissimum vitae spatium? Usque ad sapientiam vivere. Qui ad illam pervenit, attigit non longissimum finem sed maximum. Ep. 93, 9 (natura) se ipsam finem sui fecerit. Ep. 95, 45 summi boni.

horreum: Ep. 45, 2 'I am ready to send you whatever books I have' *et totum horreum excutere*.

hortulus: Ep. 4, 10 (of a quotation from Epicurus) hoc quoque ex alienis hortulis sumptum est. In Ep. 21, 10 the same metaphor is beautifully developed.

inserere: Ep. 14, 1 fateor insitam esse nobis corporis nostri caritatem. Ep. 82, 15 insita voluntas. Ep. 117, 6 omnibus insita de dis opinio est. Cf. *serere* and *transserere*.

locuples: Ep. 58, 6 Ciceronem auctorem huius verbi habeo, puto locupletem. Although belonging here etymologically, the phrase is really a legal one, being defined by Dig. 50, 16, 234, sect. 1: "locuples est, qui satis idonee habet pro magnitudine rei, quam actor restituendam esse petit." Other instances of the word in this sense are Cic. Div. 1, 19, 37 (auctor atque testis); id. ib. 2, 58, 119 locupletissimi auctores; id. Rep. 1, 10, 16 locupletiorem auctorem; id. Brut. 12, 47; id. Off. 3, 2, 10 (testis); id. Q. F. 3, 9. 6 (tabellarius); Livy, 9, 9, 18 Samnitibus sponsores nos sumus rei satis locupletes in id, quod nostrum est; Dig. 19, 1, 13, sect. 23 (reus).

locupletare: Ep. 32, 4 vota illorum multos compilant, ut te locupletent.

messis: Ep. 22, 9 tam magnas spes relinquam? ab ipsa messe discedam?

percipere: Ep. 22, 16 (sapientiam); cf. Caes. B. C. 2, 32, 6 (praemia); Petr. 141 (quae dedi); Just. 43, 5 (civitatem ab aliquo); Suet. Tib. 15 (hereditatem aut legata). Ep. 78, 27 perceptus longissimae (vitae) fructus est. Ep. 88, 20 mox percipiendis (liberalibus artibus) locum parat. Ep. 98, 11 ut memoria teneamus amissa nec cum ipsis fructum excidere patiamur, quem ex illis percepimus. Ep. 99, 4 plerique non computant, quanta perceperint, quantum gavisi sint.

propagatio: Ep. 90, 39 finium. In this sense of 'extension, enlargement' Lexx. cite only Cic. Prov. Cons. 12, 29 (finium); id. Fam. 5, 15, 3 (temporis); id. Tusc. 1, 35, 86 (vitae); Livy, 42, 30, 9 (imperii); cf. Cic. Tusc. 1, 14, 31 (*nominis*, in connection with *procreatio liberorum* and *adoptationes filiorum*) and the

not uncommon use of *propagare* in the sense 'extend, enlarge,' on which see Antib.[7], II, p. 401.

purgamentum: Ep. 73, 16 (of an unworthy mind receiving the divine seed) creat purgamenta pro frugibus. H. Lex. here renders 'weeds,' but cites no parallel. It ordinarily means 'offscourings, filth, dirt' in both literal and metaphorical senses, as Curt. 6, 11, 2 (servorum); id. 10, 2, 7, exules . . . purgamenta quondam urbis; Petr. 74 purgamentum dedecusque praedicare; Pliny, N. H. 18, 97 mili et panici et sesamae purgamenta apludam vocant.

rimari: Ep. 110, 9 (animus) terram rimaretur et quaereret, quid ex illa mali effoderet. Ep. 114, 5 inremediabilis factio rimantur epulis (one of a series of passages quoted from Maecenas for censure; Haakh translates, "Nicht zu heilen ist dieses Geschlecht: sie spüren beim Mahle").

rusticus: Ep. 88, 38 (*vir bonus* is called *titulus rusticior*, in comparison with *homo litteratus*).

serere: Ep. 72, 2 serimus illas (sc. occupationes), itaque ex una exeunt plures. Ep. 104, 12 sollicitudinum causas. Cf. *inserere* and *transerere*.

stimulus: Ep. 9, 17 (amicitiae). Ep. 34, 2 addidi stimulos nec lente ire passus sum. Ep. 70, 25 stimulos adegit dolor. Ep. 90, 41 sollicitudo nos . . . acerrimis excitat stimulis. Ep. 100, 8 oratorius vigor stimulique . . . et subiti ictus sententiarum (this reading for *sentiarum* of the Mss., is evidently right).

strigare: Ep. 31, 4 minusque sibi vinci ac strigare permiserint; cf. Verg. Cat. 10 (8), 19, and Pliny, N. H. 18, 177 in arando versum peragi nec strigare in actu spiritus.

subigere: Ep. 79, 6 multum interest, utrum ad consumptam materiam an ad subactam accedas.

subsicivus: Ep. 53, 9 (philosophia) non est res subsiciva. This was properly a surveyor's term for a piece of land 'cut off and left remaining.' Next it was applied to 'odd' or 'extra' time, beyond that needed for regular duties, as in Cic. Leg. 1, 3, 9 and 1, 4, 13; Pliny, N. H. praef. 18; Quint. 1, 12, 13; Pliny, Ep. 3, 15, 1; Gell. N. A. praef. 23; id. 18, 10, 8. Then it was transferred to things done in such unoccupied moments, as Lucil. ap. Non. 175, 22 (opera); Cic. De Or. 2, 89, 364; Cypr. De Zel. et Liv. 15, 13 (suboles); Arnob. 5, 30, 179 (laudes). Apuleius uses it several times in the sense 'occasional, incidental.' It does not occur in Caesar, nor in Cicero's orations.

terminare: Ep. 9, 18 omne intra se bonum (sapiens) terminabit. Cf. *determinare*.

terminus: Ep. 39, 5 inania et ex libidine orta sine termino sunt. Ep. 66, 9 decorum et iustum et legitimum non eiusdem esse formae putas, certis terminis conprensum? Ep. 101, 7, of the end of life. Ep. 102, 21 (animus) nullos sibi poni nisi communes et cum deo terminos patitur.

transerere: Ep. 123, 8 hi sunt, qui vitia tradunt et alio aliunde transerunt. Although the best Mss. have *transeunt* and most edd. adopt the "vetus lectio Pinciana" *transferunt*, which is in harmony with *vitia gestant* in the next sentence, Hense's reading is supported by *semina in animo relinquit*, three lines below, and is probably right.

Comparisons: Ep. 9, 7 (the difference between making a friend and having one illustrated by SOWING AND REAPING). Ep. 33,

4 pauperis est NUMERARE PECUS (quoted from Ov. M. 13, 823, and probably proverbial, although not noticed by Otto), applied to the fact that Epicurus furnishes more quotable passages than the Stoics, because the general level of his writings is lower. Ep. 34, 1 (the feeling of a teacher compared to that of a FARMER who has raised a tree or of a SHEPHERD who has raised a lamb). Ep. 39, 4, as a field or a tree is injured by OVER-PRODUCTIVENESS the mind is ruined by excessive good fortune (note the effective use of *rumpit* in carrying out the simile). Ep. 71, 15 (fertile FIELDS overflowed by the sea, as an illustration of universal mortality; quoted from Cato). Ep. 73, 16 (an unworthy character receiving the *semina divina*, compared to STERILE AND MARSHY GROUND). Ep. 81, 1, we must continue to do good deeds, even when they are unrequited, just as we must SOW again even after a poor crop. Ep. 109, 8, the FARMER who is thoroughly equipped does not seek further equipment from some one else; no more does the philosopher—he is thoroughly equipped for life. Ep. 117, 12, a 'FIELD is one thing, having a field is another thing; so wisdom is one thing, being wise is another thing' (quoted from the dialecticians, and refuted by Seneca in the following sections). Ep. 117, 26 (future wisdom compared to a future HARVEST).

(b) HUNTING

Seneca derives very few tropes from the hunter, even if we include here fowling and archery. The following examples are all I have noted:

aberrare: Ep. 81, 2 nemo habet tam certam in beneficiis manum, ut non saepe fallatur; aberrent, ut aliquando haereant. This seems to be a metaphor from archery; cf. Cic. De Or. 2, 54, 219 cum ante illud facete dictum emissum haerere debeat.

adsectator: Ep. 122, 12 cenarum bonarum.

agitare: Ep. 101, 4 et mari et terra pecuniam agitabat. It seems to be used here as in Cic. Off. 3, 17, 68 (feras) and Verg. G. 3, 409 cursu timidos agitabis onagros, rather than in the not uncommon metaphorical sense of 'be engaged in, employed about, occupied with.'

aucupari: Ep. 99, 26 voluptatem.

captare: Ep. 52, 9 philosophia captante clamores. Ep. 99, 18 (famam). Ep.

99, 25 (voluptatem); similarly in sectt. 26 and 27. Ep. 100, 5 electa verba sunt, non captata. Ep. 103, 1 (mala) quae nos observant, quae captant. Ep. 104, 7 otium. Ep. 108, 35 (verba; translationes; figuras dicendi). Ep. 114, 9 commendatio . . . captatur.

haerere: Ep. 81, 2 (see *aberrare*).

inescare: Ep. 74, 14 quicquid ex his hominem inescantibus; cf. Ter. Ad. 220 (homines); Livy, 22, 41, 5 (temeritatem) and 41, 23, 8 (specie beneficii); Vell. 2, 13 veluti inescandae inliciendaeque multitudinis causa; and the well-known fishing metaphor *escam malorum . . . voluptatem* in Cic. Sen. 13, 44.

investigare: Ep. 90, 34 quid sapiens investigaverit. The common metaphor is vitalized by *in lucem protraxerit* and *secutus est*.

manus: Ep. 81, 2 (see *aberrare*).

viscatus: Ep. 8, 3 viscata beneficia; cf. Pliny, Ep. 9, 30, 2 (munera).

Comparisons: Ep. 8, 3, be suspicious of *bonum fortuitum;* the wild beast and the fish are deceived by pleasing BAIT. Ep. 29, 3 (wisdom, compared to ARCHERY). Ep. 71, 3, plans, like an ARROW, need an aim.

(c) FISHING

There is a marked absence of fishing metaphors, unless the instances of *inescare* belong here rather than under "Hunting;" and the only comparisons are Ep. 8, 3, cited in the preceding section, and Ep. 121, 22, where a spider's web is likened to a fish-net.

(d) HORSEMANSHIP

This may be an appropriate place to add the following figures from horsemanship, most of which are connected with the ordinary tropical use of *frenum* and its kindred verbs; but Seneca's application of the word *calcar* is somewhat bold, and that of *gradarius* seems to have no parallel:

calcar: Ep. 94, 23 puta . . . temeritati frenos iniectos, ignaviae subditum calcar. Cf. the saying of Isocrates quoted by Cicero, De Or. 3, 9, 36, and Quintilian, Inst. Or. 2, 8, 11.

effrenatus: Ep. 85, 4, the philosopher is not merely *effrenatissimis moderatior*. Ep. 88, 19 adfectibus effrenatissimis. Ep. 92, 8 (partem animi); cf. Sen. Phaed. 255 mentis effrenae impetus, and note that in the tragedies Seneca always uses the shorter form, *effrenus*.

frenare: Ep. 94, 44 reverentia frenat animos; cf. Sen. Herc. Oet. 277, Ag. 203, Med. 3 and 866.

frenum: Ep. 23, 4 voluptates tenere sub freno. Ep. 94, 23 (see *calcar*).

gradarius (sc. equus), 'pacer, ambler:' Ep. 40, 11 Cicero quoque noster, a quo Romana eloquentia exiluit, gradarius fuit. The word is very rare, and cited by Lexx. in a tropical sense only here.

refrenare: Ep. 89, 15 (*impetus*, object). Ep. 104, 13 (*cupiditates*, object). Ep. 106, 9 non moderatio refrenat ac revocat? Ep. 120, 11 oportebat cupiditates refrenari. Ep. 123, 14 hic inpellamus corpora, illic refrenemus.

Comparisons: Ep. 30, 13, 'his mental energy increased as does the joy of the drivers when, in the seventh lap, they are approaching the palm.' Ep. 41, 6, 'do not judge a man by externals; a golden bridle does not make a better horse.' Ep. 47, 16 (judging men compared to buying horses); similarly, Ep. 80, 9–10 and 95, 67. Ep. 68, 13, 'old men should follow the example of those who have come out too late and wish to make up time by swiftness; they should ply the spur.' Ep. 76, 9 (swiftness in a man, to that of a horse).

G. ARTS AND TRADES

The various arts and trades are quite generally represented in Seneca's metaphorical vocabulary. The largest number of single expressions comes from different phases of building, but about a third of these are instances of the familiar use of *struere* and *instruere*. Next in number come metaphors from weaving, but of the 23 instances nearly half are those with *contexere* and *nectere;* and there are no similes from this department. It is to be observed that there are no metaphors or similes taken from the occupations of the blacksmith or the potter. Some very beautiful comparisons are derived from sculpture and from music. Especially notable is the large number of comparisons drawn from the sphere of medicine and healing. There are 22 of these, which, when added to the 20 metaphorical expressions from the same department and the large collection of kindred figures already cited under "Health and Sickness," show that this is one of Seneca's favorite fields for illustrative material. Of course, nearly all of the instances grow out of the familiar transfer of 'health' and 'disease' to the moral and intellectual sphere. The classified examples are as follows:

(a) In General

ars: Ep, 71, 14 aeternam artem cuncta temperantis dei. Ep. 90, 44 ars est bonum fieri. Ep. 92, 10 prima ars hominis est ipsa virtus. Ep. 95, 7 (sapientia) ars vitae est; so 117, 12.

artifex: Ep. 31, 6 ille (sc. sapiens) prudens atque artifex. Ep. 85, 41 sapiens artifex est domandi mala. Ep. 90, 27 (sapientiam) artificem vides vitae. Ep. 95, 7 (sapientes) artifices vivendi. Ep. 113, 16 divini artificis ingenium. Cf. examples on p. 92 and p. 95. There are several instances in Seneca's Tragedies, but always in a bad sense, viz.: Phaed. 1220 (leti); ib. 559, Tro. 750, and Med. 734 (scelerum); Ag. 983 (sceleris).

artificium: Ep. 53, 3 memor artificii mei vetus frigidae cultor mitto me in mare. In this sense of 'theory, system,' *artificium* is cited by Lexx. only from Cic. De Or. 1, 32, 146; id. ib. 2, 19, 83; Auct. ad Her. 3, 2, 3; id. 3, 16, 28. The word and its derivatives are not common in any sense outside of Cicero and the Auctor ad Herennium. Ep. 111, 3 verus et rebus, non artificiis philosophus; which is followed by the comparison of those who walk on tiptoe in order to seem taller.

fabricare: Ep. 16, 3 (philosophia) animum format et fabricat. See Antib.[7], I, p. 567.

instrumentum: Ep. 9, 15 summum bonum extrinsecus instrumenta non quaerit. Ep. 17, 8, is wisdom to be *ultimum vitae instrumentum?* (Pauly translates "Hülfsmittel," and Baillard, "matériel;" cf. Cic. Leg. 1, 22, 59 quantaque instrumenta habeat ad obtinendam sapientiam). Ep. 24, 6 duo haec . . . instrumenta (i. e., Platonis librum et gladium) prospexerat (Cato), alterum ut vellet mori, alterum, ut posset. Ep. 42, 3 (explicandae nequitiae). Ep. 44, 7 (beatae vitae); so 74, 1. Ep. 45, 12 (vitae); so 88, 20 and 95, 8. Ep. 61, 4 satis instructa vita est, sed nos in instrumenta eius avidi sumus. Ep. 74, 19 nullus . . . contra fortunam inexpugnabilis murus est: intus instruamur . . . Quod sit hoc instrumentum, scire desideras? Ep. 92, 14 naturalia instrumenta. Ep. 121, 24 (according to the probable reading) hoc instrumentum in illa (sc. animalia) natura contulit ad permanendum, conciliationem ei caritatem sui.

manu facere: Ep. 52, 6 quaedam (ingenia) manu, quod aiunt, facienda sunt. Ep. 58, 32 finem (senectutis) . . . manu facere. Ep. 115, 2 oratio . . . fucata et manu facta. For other examples in Seneca, see Otto, "Sprichwörter," p. 213.

materia: Ep. 47, 16, there is no need to seek a friend in the forum or senate-house, careful observation may discover one in your home, *saepe bona materia cessat sine artifice.* Ep. 52, 4 (applied to character). Ep. 66, 33, two actions may be equally good, *ceterum magna habeunt discrimina variante materia.* Ep. 66, 39 boni. Ep. 71, 21 bona ista aut mala non efficit materia, sed virtus. Ep. 74, 6 perturbationis. Ep. 78, 21 gloriae. Ep. 85, 39 (virtutis); so 90, 46. Ep. 87, 11 non futurum finem in ista materia ullum. Ep. 98, 2 bonorum ac malorum. Ep. 118, 5 scribere et hanc integram egerere materiam. See Antib.[7], II, p. 61.

opifex: Ep. 90, 27 non est (sapientia) . . . instrumentorum ad usus necessarios opifex.

Comparisons: Ep. 53, 11, the gods themselves surpass the

philosopher only in their longer existence, *at mehercules magni artificis est clusisse totum in exiguo.* Ep. 65, 13–14 (the relation of *forma* and *propositum* to *causa* illustrated by the work of the artist). Ep. 65, 17, as the artist rests his tired eyes by coming out into the daylight, so the mind finds rest in the contemplation of nature. Ep. 88, 25, the relation of geometry to philosophy is like that of the artisan to geometry itself. Ep. 95, 8 (philosophy contrasted with *omnes istae artes*). Ep. 95, 56 (virtue contrasted with the artisan's trade). Ep. 97, 10, in all other arts, men are ashamed of mistakes, but find pleasure in mistakes in living. Ep. 104, 19 *nulla ars loco discitur: quid ergo? Sapientia, ars omnium maxima, in itinere colligitur?* Ep. 108, 36, nobody deserves less credit than those who learn philosophy as they would some mercenary trade. Ep. 121, 5, an animal controls his own movements as easily as an artisan the tools of his trade. Ep. 124, 6 (quoted), the happy life, like every science and art, ought to start from something palpable and subject to the senses.

(b) Building (Architect, Carpenter, Mason)

(Cf. also under "The House," p. 55 ff.)

artifex: Ep. 58, 28 (applied to God as the builder of the universe); similarly, 65, 19. In these examples the idea of 'building' seems clearer than in those cited on p. 91.

componere: Ep. 30, 11 quicquid composuit (natura), resolvit, et quicquid resolvit, componit iterum. Ep. 98, 5 sic composito (homini) nihil accidet. Sic autem conponetur, etc.; cf. Sen. Dial. 8, 8, 3 compositum ordinatumque . . . virum. Ep. 99, 17 sequitur nos . . . hoc vitium, ad plurium exempla componi.

compositio: Ep. 115, 18 dum animo compositio sua constet. Haakh renders, "ihre Fassung." No parallel to this use of the word is given by Lexx. or Antib.[1], and the context suggests that there is a play on its meaning as a rhetorical term.

conpago: Ep. 91, 12 (of a volcano) sive flammarum violentia conpaginem soli ruperit. *Conpago* for *compages* is rare.

convexum: Ep. 102, 21 patria est illi (sc. animo) quodcumque suprema et universa circuitu suo cingit, hoc omne convexum. This noun, meaning 'vault, arch,' and more often occurring in the plural, is cited by Lexx., as applied to the heavens, only from Vergil (A. 4, 451 and 6, 241) and Claudian (Cons. Prob. et Olyb. 242; in Rufin. 1, 367 and 2, 454; et al.). Add Sen. Phaed. 220 and Thy. 993.

discindere: Ep. 89, 17 oratio . . . inter respondentem et interrogantem discissa. Cf. *scindere.*

firmamentum: Ep. 102, 25 ossa nervique, firmamenta fluidorum ac labentium; cf. Sen. Dial. 4, 1, 2 and Gell. 13, 23, 9. Cicero was especially fond of using this word in a tropical sense. It was also employed as a rhetorical term, e. g., Cic. Inv. 1, 14, 19; Auct. ad Her. 1, 16, 26; Quint. 3, 11, 1.

formatio: Ep. 117, 19 morum. Properly this is a builder's term, as Vitr. 2, praef. et al. In a tropical sense it is cited by Lexx. only here and Philastr. De Haeres. 21.

instruere: Ep. 22, 12 quam magna pecunia instruas otium. Ep. 61, 4 satis instructa vita est; cf. 83, 13 and 88, 21. I find no other author who uses this verb in connection with *vita,* except Cicero in Tusc. 5, 2, 6 a quibus vita hominum instructa primis sit. Ep. 70, 27 quos adversus hos casus instruxit longa meditatio. Ep. 76, 24 rerum vitam instruentium (Pauly renders, "Dingen . . . in welchen das Leben sich bequem einrichtet"). Ep. 98, 4 nisi te contra levitatem casus . . . instruxeris. Cf. *struere.*

lineamenta: Ep. 33, 5 per lineamenta sua ingenii opus nectitur, ex quo nihil subduci sine ruina potest. The context is that the Stoic writings can be excerpted less readily than the Epicurean. Cf. Cic. Brut. 87, 298 (of the literary style of Cato) intelleges nihil illius liniamentis nisi eorum pigmentorum, quae inventa nondum erant, florem et colorem defuisse; where, however, the metaphor is from painting instead of building.

politura: Ep. 100, 5 (occurring in an extended metaphor where the style of Fabianus is described as a house; see under *domus,* p. 55).

recīdere: Ep. 88, 38 multa securibus recidenda (the context is of studies and investigations). Ep. 100, 5 (in the same context as that just noted under *politura*).

regula: Ep. 11, 10, we need some one as a standard of character; *nisi ad regulam prava non corriges.* Ep. 12, 5 illam (sc. aetatem) quoque in extrema regula stantem. The reading here is uncertain; see Hense's ap. crit. Ep. 20, 3 unam semel ad quam vivas regulam prende et ad hanc omnem vitam exaequa (note how the common metaphor is strengthened by *exaequa*). Ep. 66, 11 una inducitur humanis virtutibus regula. Ep. 89, 11 locum, quem de iudicio et regula appellant (Epicurei).

rescindere: Ep. 92, 23 quidni non possit beata vita rescindi?

ruina: Ep. 33, 5 (see *lineamenta*).

saxum: Ep. 12, 1 tam putria sunt aetatis meae saxa.

scindere: Ep. 89, 16 naturalis pars philosophiae in duo scinditur.

secare: Ep. 89, 3 quidquid usque in pulverem sectum est.

struere: Ep. 48, 5 interrogationes vaferrimas. Ep. 91, 6 quidquid longa series multis laboribus . . . struxit. Ep. 100, 5 (of literary style, see under *domus,* p. 55). Ep. 110, 3 res gradum sibi struxit in praeceps. Ep. 114, 7 verba tam improbe structa. Cf. *instruere.*

subula: Ep. 82, 23–24 magnis telis magna portenta feriuntur . . . et adversus mortem tu tam minuta (i. e., the quibbles of the schools) iacularis? Subula leonem excipis? Acuta sunt ista, quae dicis. The phrase *subula leonem excipis* is given by Otto, "Sprichwörter," p. 190, as proverbial, but no other instance is cited. Ep. 85, 1 subula armatum.

Comparisons: Ep. 50, 6, bent BEAMS may be straightened by means of heat, how much more easily can the mind be shaped. Ep. 71, 19–20 (virtue compared to a RULER; the simile leads to a somewhat detailed metaphor); Ep. 76, 13 (a good man, to a ruler). Ep. 95, 53 (society, to an ARCH); Ep. 118, 16 (an arch with its keystone used as one of a series of illustrations to prove that character as well as size may change with growth). Ep. 115, 9, where honors and superficial prosperity are likened to MARBLE FACING and GILDED VENEERING upon walls and ceilings, might be included here as well as under "Parts of the House," on p. 57.

(c) METAL-WORKING AND ENGRAVING

bratteatus: Ep. 115, 9 felicitas. The context is the same as that of the last example mentioned under the preceding caption. The only instances of the word given by Lexx. are, in a literal sense (for the classical *aureus*), Sid. Ep. 2, 10, 4 and 8, 8, 3; in the sense 'gleaming, glistening,' Sen. Ep. 41, 6 (leo) and Mart. Cap. 1, sect. 75 (comae); in the tropical sense 'splendid, golden,' Aus. Grat. ad Gratian. 8 (xx. sect. 18 Peiper) 'o mentis aureae dictum bracteatum,' and, in the tropical sense 'delusive,' only in this example from Seneca. In general, the word *brattea* (*bractea*) and its derivatives are almost confined to post-classical and late authors, the only classical instances cited by Lexx. being Lucr. 4, 729 and Verg. A. 6, 209. The other authors from whom examples are given are Ovid, the elder Pliny, Martial, Juvenal, Solinus (praef. 2, tropical), Arnobius, Firmicus Maternus, Prudentius, Fulgentius, and Isidorus.

officina: Ep. 14, 17 Epicuri est aut Metrodori aut alicuius ex illa officina. Ep. 90, 19 hinc fabrorum officinae sunt, . . . hinc molles corporis motus docentium. Ep. 92, 25 voluptatis.

signare: Ep. 113, 16 tot fecit (divinus artifex) genera foliorum: nullum non sua proprietate signatum. Ep. 115, 1 illa, quae senseris, magis adplices tibi et velut signes. Here may also belong the metaphor in Ep. 34, 4 una forma percussa, cited under *percutere*, p. 179.

signum: Ep. 95, 65 quidam characterismon appellant, signa cuiusque virtutis ac vitii et notas reddentem. The source of the figure is different in Ep. 13, 16 sed iam finem epistulae faciam, si illi signum suum inpressero, id est aliquam magnificam vocem perferendam ad te mandavero.

The only comparison is Ep. 58, 25 'as the engraver rests his eyes when strained and wearied, so we ought sometimes to let the mind unbend and obtain recreation.'

(d) Sculpture

artifex: Ep. 9, 5 (part of a comparison with Phidias) faciendarum amicitiarum artifex.

basis: Ep. 76, 31 'no one of those who are exalted by wealth and offices is really great. Why does he seem great?' *Cum basi illum sua metiris.*

effigies: Ep. 81, 13 simulacra rerum honestarum et effigies. Ep. 103, 2 hominum effigies habent, animos ferarum.

fingere: Ep. 31, 11 exurge modo "et te quoque dignum finge deo" (quoted from Verg. A. 8, 364 f.). Finges autem non auro vel argento: non potest ex hac materia imago dei exprimi similis. Ep. 92, 29 non est adhuc bonus, sed in bonum fingitur. Ep. 114, 3 ab illo (sc. animo) fingitur (ingenium).

incīdere: Ep. 21, 4 quis Idomenea nosset, nisi Epicurus illum litteris suis incidisset? This might be considered as belonging in the preceding division, as it can mean either 'carve on stone' or 'engrave on metal.' The only parallels given by Lexx. are Pliny, Paneg. 54, 7 non trabibus aut saxis nomen tuum, sed monumentis aeternae laudis inciditur, and Sen. Ben. 4, 28, 2, where it means rather 'enroll, enter on the list.' For a different tropical use in Cicero and Livy, see Antib.[1], I, p. 709.

simulacrum: Ep. 81, 13 (see *effigies*).

Comparisons: Ep. 9, 5, as Phidias, if he has spoiled a statue, will straightway make another, so the artist in friendships will substitute another in the place of the one that is lost; Ep. 85, 40, as Phidias could make statues out of various materials, so the wise man can produce virtue in either wealth or poverty. In Ep. 65, 3-8 and 13 and 17, a Statue is used to illustrate the meaning and relations of *materia* and various *causae*. Ep. 84, 8, choose some man as your model, but resemble him as a son, not as a statue. In Ep. 76, 31 there is an implied comparison between a colossus standing in a well and a man who is great in spite of a lowly station.

(e) Drawing and Painting

imaginarius: Ep. 20, 13 (paupertas). The word is rare in a literal sense, and in the sense 'existing only in the imagination, simulated' is not ante-Augustan. See Antib.[1], I, p. 682, to which add Apul. Apol. sect. 76 Helm (titulus); Gai. Inst. 1, 113 (venditio); id. ib. 3, 169 and 173 (seditio); Ulp. in Dig. 18, 1, 55 (venditio); Capit. Pert. (Scriptt. Hist. Aug. VIII Peter) 15, 1 (funus); and (the adverb) Sid. Ep. 2, 10, 4.

imago: Ep. 104, 31 temporis. Ep. 120, 8 virtutis.

Comparisons: Ep. 9, 7 (an expansion of Attalus' comparison of friendship to a PAINTING); 58, 19-20 (the meaning of *idea* and *idos* illustrated by a painting); 71, 2, no one, although he has all his colors ready, will make a likeness, unless he has decided what he wishes to paint; we make mistakes because we consider about the parts of life, not life as a whole. Ep. 113, 26, it is ridiculous to conceive of grammatical terms as animals and to ascribe forms to them as a PAINTER might; 121, 5, as a painter understands the use of his colors, so an animal understands the use of its own powers. Ep. 49, 1, a letter from a friend is better than a PORTRAIT of him; 45, 3 'asking for copies of my books is no more a proof that you judge me eloquent than asking for my portrait would prove you consider me handsome.'

(f) MUSIC AND LITERATURE

canere: Ep. 79, 15 amicitiam . . . cecinisset.

cantilena: Ep. 24, 18 non sum tam ineptus, ut Epicuream cantilenam . . . persequar. See Otto, "Sprichwörter," p. 73.

complicare: Ep. 8, 7 adhuc Epicurum complicamus. The phrase is followed by a quotation from Epicurus. The text and interpretation are doubtful; cf. Schweighäuser's "Notae," ad loc. The only examples of *complicare* in a tropical sense given by Lexx. are Cic. Off. 3, 19, 76 complicatam notionem evolvere; Aug. De Catechiz. Rudib. 13, 18 ea, quae illi nota sunt, non explicemus latius, sed breviter complicemus; and Verecund. In Cantic. Deuter. 14 acerbitas tormentorum fortiores animos nullatenus complicavit (= coegit, flexit). If *adhuc . . . complicamus* is correct, the most natural meaning for the expression here seems to be 'I enclose herewith,' or 'in addition to this.'

consonare: Ep. 88, 9 (see below, under "Comparisons").

conspirare: Ep. 84, 10 multae . . . artes, multa praecepta sint, multarum aetatum exempla, sed in unum conspirata. The metaphor is especially appropriate after the comparison with a chorus and orchestra, cited below. Cicero was quite fond of employing the *active* of this verb in a tropical sense; cf. also Lucr. 4, 1216 (ἅπ. λεγ.) conspirans mutuus ardor, and Quint. 1, 10, 16 (ἅπ. λεγ.) operibus, in quibus plurium conatus praeeunte aliqua iucunda voce conspirat. The use of *conspirare* in the sense 'plot together' is frequent in the historians after the Augustan period.

dialecticus: Ep. 121, 10 omnia animalia dialectica nasci oportet.

discrepare: Ep. 88, 9 (see below, under "Comparisons"). New life is added to the trite metaphor by the context.

explicare: Ep. 72, 1 explicandus est animus (occurring in a comparison of the mind to books).

inscribere: Ep. 68, 3 non est quod inscribas tibi philosophiam aut quietem. Ep. 98, 10 dominus inscriberis.

modulatio: Ep. 114, 15 (of literary style) quorundam non est compositio, modulatio est.

obliterare: Ep. 105, 8 (scelus) non satis illi obliteratum videtur: cf. Sen. Med. 556 f. haec irae data | oblitterentur. According to H. Lex. the literal use of this word is "post-Aug. and very rare," the only examples given by Lexx. being Tac. A. 13, 23 fin. (nomina) and Mamert. Grat. Act. Iulian. (= Paneg. Lat. XI Baehr.) 5 ad obliterandum pulchritudinem vulneribus (which should rather be classed as metaphorical). H. Lex. states that its tropical use is "esp. freq. in post-Aug. prose; principally in Tac." There are only two examples in Cicero's Orations (Red. in Sen. 8, 21 and Vatin. 6, 15); none in his Philosophical writings (Merguet) and none in Caesar (Meusel). Other examples given by Lexx. are Accius ap. Non. 146, 30 (cf. Non. 146, 28 oblitterare est obscurefacere et in oblivionem ducere); Laevius ap. Gell. 19, 7, 4 (gentem); Catull. 64, 232 mandata nec ulla oblitteret aetas; Livy, 3, 59, 3; 3, 71, 6; 21, 29, 7; 26, 41, 8; 39, 20; 41, 24; Suet. Tib. 22; Tac. A. 3, 34; *id.* A. 11, 15; Auson. Ep. 19, 14 (= p. 267, l. 24 Peiper) quos fama oblitterat.

transscribere: Ep. 4, 2 cum puerilem animum deposueris, et te in viros philosophia transscripserit.

Comparisons: Ep. 33, 6, maxims are more easily remembered when *circumscripta et* CARMINIS *modo inclusa.* Ep. 113, 24, as one man may be at the same time both POET and ORATOR, so the same mind may possess various virtues. Ep. 104, 19, wisdom is not learned by travelling, any more than ORATORY is. Ep. 72, 1 (the mind compared to BOOK-ROLLS, which become stuck together when left unused). Ep. 33, 9 (a man who only quotes previous writers compared to a BOOK); 93, 11, life, like a book, may be useful though short; or valueless, though long. For the probable identification of the *annales Tanusii,* mentioned in this passage, with the *annales Volusi, cacata charta* of Catull. 36, 1, see Teuffel-Warr, Hist. Rom. Lit., sect. 212, 7 and references there given; but cf. BERNH. SCHMIDT, "Proleg. Catull.," p. xlv f. Ep. 95, 2 (a READER'S audience, polite but bored, as an illustration of insincerity). Ep. 33, 9 (a man who only quotes previous writers compared to a STENOGRAPHER). In Ep. 84, 9-10, where the various activities of the mind are compared to the blended tones of a CHORUS AND ORCHESTRA, there is a fine bit of descriptive writing. Ep. 123, 9 (the con-

versation of flatterers compared to the music of a SYMPHONIA). Ep. 87, 12-14 (a discussion of the Stoic syllogism "Quod bonum est, bonos facit. Nam et in ARTE MUSICA quod bonum est, facit musicum. Fortuita bonum non faciunt: ergo non sunt bona"); 88, 9, more important than the science of music is it to learn *quomodo animus secum meus consonet nec consilia mea discrepent.* Ep. 114, 1 (a faulty oratorical style compared to CHANTING). Ep. 109, 2, as a MUSICIAN is incited by a fellow-artist, so the philosopher is incited by a fellow-philosopher. Ep. 108, 10 (quoted from Cleanthes; ideas confined in verse compared to breath confined by a TRUMPET).

(g) WEAVING AND DYEING

color: Ep. 20, 2 omnium actio † dissertionum color sit. The text here is corrupt. For MS. readings and suggested emendations, see Hense's ap. crit., and cf. A. J. Kronenberg in Class. Quart. I, 3 (July, 1907), p. 205 for another conjecture. Ep. 52, 4 hic tertius color est; cf. *secundae sortis* and *prima nota* in sect. 3. See Otto, "Sprichwörter," p. 15, s. v. alienus 6), where, however, the metaphors are not from the same sphere. Ep. 75, 15 color tertius. Ep. 100, 12 haeretque mihi color eorum (sc. scriptorum). This example may seem at variance with the statement in Antib.[1], I, p. 298, but the meaning is different. Ep. 108, 5 multis aput philosophum annis persederint et ne colorem quidem duxerint. Ep. 114, 3 non potest alius esse ingenio, alius animo color.

colorare: Ep. 16, 2 non sunt ficta nec colorata (sc. quae scribis). Ep. 71, 31 (disciplina) animum non coloravit, sed infecit. This is part of the comparison with wool-dyeing, cited below. *Colorare* does not occur in Caesar nor in Cicero's orations. The only examples given by Merguet in the philosophical works of Cicero are N. D. 1, 39, 110 and 3, 20, 51, both in a literal sense. In Cic. De Or. 2, 14, 60 the literal and the figurative use stand side by side, the latter modified by a *quasi*; cf. id. Brut. 46, 170 urbanitate quadam quasi colorata oratio, and Or. 13, 42 educata huius nutrimentis eloquentia et ipsa se postea colorat et roborat. No other example of the participle in the special sense it has in Sen. Ep. 16, 2 is cited by Lexx.; but cf. the adverb *colorate* in Quint. Decl. 285, and the verb in Val. Max. 8, 2, 2 and Prud. Cath. 2, 35.

conserere: Ep. 90, 3 virtutem consertarum. I can find no parallel for this phrase. The usage of Caesar and of Cicero, as shown by the lexx. of Meusel and Merguet, confines this verb to the military phrase with *manum* (*manus*); but the adverb *conserte* is found in Cic. Fat. 14, 31 (translated from Carneades) and 14, 32 (referring to the same). For *sermonem conserere*, see Antib.[1], I, p. 338.

contexere: Ep. 33, 6 (of quotable passages in the Stoic writings) perpetua et inter se contexta. Ep. 72, 4 contexitur gaudium. Ep. 114, 18 totus his contexitur liber. Ep. 115, 18 apte verba contexta. Cf. *intexere* and *textorius*.

contextus: Ep. 71, 12 totus hic rerum omnium contextus; cf. Cic. Fin. 5, 28, 83. Ep. 106, 1 veniebat in contextum operis mei; cf. Tac. H. 2, 8. For the use of *contextus* as a rhetorical term, see Antib.[1], II, p. 145, s. v. nexus.

inficere: Ep. 59, 9 non enim inquinati sumus, sed infecti. Ep. 71, 31 (see under *colorare*). Ep. 110, 8 si illa (sc. humanorum divinorumque notitia) se non perfuderit, sed infecerit.

innectere: Ep. 95, 55 (virtutes) separatae aut innexae.

intexere: Ep. 94, 27 carmina intexta. Ep. 107, 10 hunc operis pulcherrimi cursum, cui quidquid patiemur, intextum est.

nectere: Ep. 19, 6 seriem . . . causarum, ex quibus nectitur fatum. Ep. 24, 26 in orbem nexa sunt omnia. Ep. 33, 5 ingenii opus nectitur. Ep. 66, 46 hominis corpus animumque curantis et bonum suum ex utroque nectentis. Ep. 82, 23 interrogatiunculas. Ep. 92, 4 bonum rationalis animi ex irrationalibus. Ep. 111, 2 (quaestiunculas vafras).

nodosus: Ep. 85, 1 quicquid nodosi adhuc supererat, praeterieram. Cf. Sen. Oed. 101 nodosa sortis verba, et implexos dolos | . . . solvi.

nodus: Ep. 45, 5 nectimus nodos et ambiguam significationem verbis inligamus. Ep. 82, 19 artificii veternosissimi nodos. Ep. 87, 38 unus tibi nodus, sed Herculaneus restat; cf. *Herculaneus scyphus* (Ep. 83, 23), discussed on p. 82. H. Lex. is inconsistent in its explanation of this passage, giving it s. v. Hercules, II, B, as an illustration of *Herculaneus* in the sense 'large'; but s. v. nodus, I, explaining it as referring to "a knot difficult to untie, of which Hercules was held to be the inventor." The latter view corresponds with that of F-DV, s. v. nodus (9); cf. Otto, "Sprichwörter," p. 162, s. v. Hercules 4). Ep. 117, 31 nodos nectis. Cf. Antib.[1], II, p. 153 and Otto, op. cit., p. 244.

perfundere: Ep. 36, 3 (see *tingere*); cf. under "Water and Fluids," p. 165.

textorius: Ep. 113, 26 textorium, inquis, totum mehercules istud. The only examples of this word given by Lexx. are here and (literal) Col. 9, 6, 1.

tingere: Ep. 36, 3 perbibere liberalia studia, non illa, quibus perfundi satis est, sed haec, quibus tingendus est animus.

tinguere: Ep. 66, 8 quidquid attigit (virtus) . . . tinguit. The word-play is, perhaps, intentional.

The only comparison is in Ep. 71, 31, which has been already referred to under *colorare*. The dyeing of wool is used here as a simile to introduce a metaphorical description of the way in which different teachings affect the mind. In this connec-

tion, mention may be made of the detailed description of the processes of weaving which is quoted from Posidonius, in Ep. 90, 20.

(h) Medicine and Surgery

(See also under "Health and Sickness," p. 39 ff.)

abscidere: Ep. 108, 16 (with reference to luxuries and pleasures) abscinduntur facilius animo quam temperantur.

focillare: Ep. 13, 14 tam lenibus te remediis focillare.

fomentum: Ep. 90, 18 tecta tegimentaque et fomenta corporum et cibi. Pauly considers this metaphorical for 'clothing.'

medicina: Ep. 50, 9 (applied to philosophy).

percurare: Ep. 94, 13 (mentem aegram). This, and Sen. Dial. 11, 17, 3 quicquid imbecillum in animo, nec percuratum est, exulcerat, are the only instances given by Lexx. for the tropical use of this word.

remedium: Ep. 69, 2 (in the intellectual and moral sphere). Ep. 78, 5 quod . . . totius vitae remedium est: contemne mortem. Ep. 94, 7 in dolore pro remedio futuram obstinationem animi. Ep. 99, 32 (applied to a letter of condolence). Ep. 105, 2 multi in illo (i. e., contemptu) remedii causa delituerint. Ep. 108, 12 oratio remedio intenta. Ep. 110, 11 novis malis remedia nova quaeruntur. Ep. 117, 33 (applied to philosophy).

sanabilis: Ep. 108, 4 qui ad philosophum venit . . . aut sanior domum redeat aut sanabilior.

sanare: Ep. 40, 4 oratio, quae sanandis mentibus adhibetur. Ep. 59, 15, nihil sanantibus litteris. Ep. 94, 71 sanabis ista (i. e., ambitionem, luxuriam, inpotentiam), si absconderis. Ep. 117, 33 adsuescit animus delectare se potius quam sanare.

venenum: Ep. 81, 22 (quoted from Attalus) malitia ipsa maximam partem veneni sui bibit. Ep. 95, 25 boletos, voluptarium venenum.

Comparisons—(1) Medicine and Remedies: Ep. 2, 3 (discursive reading compared to the bad effect of frequently changing remedies in sickness). Ep. 8, 2 (good advice compared to medical prescriptions). Ep. 50, 9, the pleasure derived from other remedies comes only after recovery; philosophy is at the same time salutary and sweet. Ep. 64, 8 (medicines for the eyes discussed in considerable detail, leading to an implied comparison with *animi remedia*). Ep. 70, 16, we often let blood to relieve an aching head; so the lancet may often open a way of escape from trouble. In Ep. 78, 3-5, Seneca, after telling of his own recovery from an almost fatal illness, gives

a series of rather loose comparisons between philosophy and friendship and medical remedies, and between the doctor and the philosopher, concluding with an interesting sketch of the regimen prescribed for an invalid. Ep. 87, 15 and 17 (*ars medendi* as one of a series of illustrations to refute the proposition "what can happen to any contemptible and shameful person is not good"). Ep. 89, 19 'do you wish the remedies to cease before the faults do? The more you object, the more shall I persist. Medicine is beginning to do good when the benumbed body becomes sensitive and feels pain.' Ep. 95, 13-29 (a comparison between the increasing complexity of philosophy and that of medicine, including a long description of the various phases of medical practice and their relation to the growth of civilization and its vices). Ep. 99, 29, some helpful remedies cannot be applied because of the location of the wound; we should be ashamed to use pleasure as a remedy for grief. Ep. 105, 1 'I suppose you listen to these directions in the same spirit that you would if I were directing you how to take care of your health at Ardea.'

(2) Doctors and Surgeons: Ep. 22, 1-2, the teacher of morals, like the doctor, cannot treat a case satisfactorily by correspondence. A similar idea is presented briefly, in Ep. 40, 5. Ep. 52, 9-10, the philosopher, like the surgeon, must disregard the cries and groans of the one he is curing. Ep. 75, 6-7, eloquence is no more essential in a teacher of morals than in a doctor; the former has as serious a task on hand as has a doctor in time of pestilence. Ep. 78, 5 (in the course of the series of comparisons mentioned in the preceding paragraph Seneca compares his own advice to that of a doctor). Ep. 85, 36 (a doctor compared to a pilot). Ep. 95, 9, if a doctor does not know that his patient is dying, he is more at fault than if he pretends he does not know it; but in the art of living, the voluntary fault is the more disgraceful. In Ep. 97, 10-11 the doctor is one of a series of illustrations of the statement that men are ashamed of their failures in all arts except that of living. Ep. 104, 19, travel does not make a doctor; no more

can wisdom be acquired by journeying. Ep. 109, 14, in certain matters the wise man needs advice of others as much as does the doctor, the pilot, or the lawyer. Ep. 123, 17, philosophy ought not to find excuses for wrong-doing; there is no hope for the sick man when his doctor urges him to intemperance.

(i) Perfumery

No metaphors. The only comparison is Ep. 108, 4, as one who tarries in a perfumer's shop carries some of the fragrance away with him, so one who visits a philosopher takes away something which is beneficial even to the indifferent.

H. COMMERCE AND TRAVEL

(a) Wealth, Property, Business, Debt

We should naturally expect that a man of Seneca's period and circumstances would derive many metaphors from the terminology of property and business, and are therefore not surprised to find that there are considerably over two hundred such instances. The thing which is surprising, however, and at the same time quite characteristic of the author, is the very large number of *different* terms which he uses, and the comparative infrequency of repetition. Noteworthy are the use, in Epp. 5-29, of mercantile terms with reference to quotations put at the end of these letters; the accumulation of metaphors of indebtedness and value in Ep. 81, 7-9; and the many instances of the paradoxical use of 'rich,' 'poor,' etc., in Ep. 119.

acceptum ferre: Ep. 78, 3 philosophiae acceptum fero, quod surrexi.

aes: Ep. 87, 17 virtus . . . suo aere censetur.

aes alienum: Ep. 23, 9 (referring to a quotation from Epicurus, added to this letter) hic est locus solvendi aeris alieni; similarly, 29, 10. Ep. 119, 1 (see *divitiae*).

aestimare: Ep. 40, 11 Romanus sermo magis se . . . aestimat praebetque aestimandum. Ep. 73, 11 (see *debere*). Ep. 81, 8 (see *pretium*). Ep. 81, 20 pluris aestimare virtutem. Ep. 81, 28 nihil carius aestimamus quam beneficium, quamdiu petimus, nihil vilius, cum accepimus. Ep. 104, 34 hanc (sc. libertatem) si magno aestimas, omnia parvo aestimanda sunt.

aestimator: Ep. 95, 58-59 haec omnia (i. e., bona et mala, honesta et turpia, etc.) aestimatorem desiderant.

agere: Ep. 99, 4 tam familiari studiorum societate nil actum est? Ep. 99, 10 nondum dico melius agi cum eo, qui *cito* vita defungitur. Ep. 100, 10 eloquentiam velut umbram non hoc agens trahit.

alienare: Ep. 82, 15 illa quoque res morti nos alienat; cf. Antib.[T], I, p. 137. Ep. 85, 24 istuc dementis alienatique, non fortis est. Ep. 87, 31 (divitiae) mentem alienant. According to H. Lex. the use of *mentem alienare alicui*, 'make one crazy,' is "not before the Aug. per., perh. first by Livy"; and the authors cited for it by Lexx. are Livy, pseudo-Sallust (Ep. de Rep. Ord. 1, 12, 6 amens alienata mente feraris), Suetonius, the elder Pliny, and the Vulgate Bible. In this sense *mens* or *mente* is regularly expressed, but note the second example above and Sen. N. Q. 2, 53, 2 (odor sulphuris) saepius haustus alienat. Cf. Scrib. Comp. 181 mente abalienantur and 192 (ixia) mentem abalienat. Ep. 89, 19 in corpore alienato; cf. Pliny, N. H. 23, 76 (spodium) purgat ulcera alienata et explet; Cels. 7, 16 intestina momento enim alienantur; id. 8, 10, 1 siquidem id, quod adstrictum est, alienatur; Scrib. Comp. 213 propolis inalienatae et bonae (where *sincerae* is added as a gloss to *inalienatae*).

alienus: Ep. 69, 6 nihil perdis ex tuo tempore (sc. vitae). Nam quod relinquis, alienum est. Similarly, Ep. 77, 11.

antecessus: Ep. 7, 10 communicabo tecum . . . dicta . . . tria; ex quibus unum haec epistula in debitum solvet, duo in antecessum accipe. See Antib.[T], I, p. 177. Ep. 118, 1 (spelled *anti-* in MSS.; see *ratio*).

auctoramentum: Ep. 69, 4 nullum sine auctoramento malum est. In the same context occur *pretium*, *mercede*, and *gratis*. Ep. 104, 34 (opes) auctoramenta sunt servitutum; cf. Cic. Off. 1, 42, 150. See also under "The Arena and Athletic Contests," p. 74.

bona fide: Ep. 56, 11; 71, 7 (*fide bona*); 79, 18; 83, 5; 85, 8.

boni consulere: see p. 79 for examples which might, perhaps, be included here rather than under the more general heading.

calculus: Ep. 81, 6 vir bonus utrosque calculos sic ponit, ut se ipse circumscribat; the context refers to the repayment of benefits.

circumscribere: Ep. 81, 6 (see under *calculus*). Cf. *circumscriptio* as a legal term, on p. 138.

colligere: Ep. 1, 1 tempus . . . collige et serva.

commercium: Ep. 18, 12 cum paupertate habere commercium. Ep. 38, 1 epistularum.

commodare: Ep. 26, 8 (introducing a quotation) interim commodabit Epicurus. Ep. 27, 8 (see *emere*). Ep. 120, 18 animus . . . nihil horum, quae circa sunt, suum iudicat, sed ut commodatis utitur.

communis: Ep. 95, 7 (ventum) dubium communemque tibi vindica. Ep. 119, 1 quotiens aliquid inveni, non expecto, donec dicas 'in commune'; cf. Phaedr. 5, 6, 3 heia! inquit, in commune quodcumque est lucri.

compensatio: Ep. 81, 17 invitus beneficium per compensationem iniuriae solvet. H. Lex. is incorrect in saying that the tropical use of this word is confined to Cicero; cf. Antib.[T], I, p. 310.

computare: Ep. 92, 25 nec dies suos computare. Ep. 99, 4 plerique non computant, quanta perceperint.

conferre: Ep. 120, 18 ultimum timemus diem, cum tantumdem in mortem singuli conferant.

conlocare: Ep. 93, 5 eum, cui quantulumcumque temporis contigit, bene conlocatum est. Ep. 109, 15 praesentia bene conlocare.

conmutare: Ep. 81, 17 (see under *inputare*).

consors: Ep. 7, 11 consortibus studiorum.

consortium: Ep. 48, 2 consortium rerum omnium inter nos facit amicitia. Ep. 73, 7 cuius illi cum humano genere consortium. Ep. 90, 3 inter homines. Ep. 90, 36 avaritia atque luxuria . . . ad rapinam ex consortio discurrere (if the text is correct, but cf. Hense's ap. crit.). See Antib.², I, p. 342.

constare: Ep. 70, 16 puncto securitas constat. Ep. 75, 5 si (eloquentia) aut parata est aut parvo constat. Ep. 81, 28 non parvo sibi constat homo gratus. Ep. 83, 3 non magno mihi constat (exercitatio corporis). Ep. 88, 38 magno impendio temporum, magna alienarum aurium molestia laudatio haec constat. Ep. 90, 16 simplici cura constant necessaria. Ep. 104, 34 non potest gratis constare libertas; see Antib.², I, p. 343. Ep. 105, 5 ne pluris remedium quam periculum constet. Ep. 120, 2 (in a different sense; see under *ratio*). Cf. under "General Notions," p. 176.

consummabilis: Ep. 92, 27 (see *consummare*). This, with Prud. Psych. 846 consummabilis aevi, are the only examples of the word cited by Lexx.

consummare: Ep. 12, 8 dies . . . tamquam consummet atque expleat vitam. Ep. 32, 3 vitam ante mortem. Ep. 72, 6 consummatae sapientiae. Ep. 74, 20 quae cursum mundi officiumque consummant. Ep. 88, 28 una re consummatur animus, scientia bonorum ac malorum. Ep. 90, 44 non erant ingenia omnibus consummata. Ep. 92, 25 in quantulo libet tempore bona aeterna consummat (virtus). Ep. 92, 27 ratio . . . in illis (i. e., dis) consummata est, in nobis consummabilis. Ep. 95, 1 ad consummandam sapientiam. Ep. 124, 7 consummatus homo. Ep. 124, 11 natura . . . consummata. See Antib.², I, p. 349.

credere: Ep. 118, 1 (see *ratio*).

creditor: Ep. 21, 11 venter . . . non est tamen molestus creditor: parvo dimittitur, si modo das illi, quod debes, non quod potes. Ep. 119, 1-2 (see *divitiae*).

damnum: Ep. 49, 4 (of the passage of time) conputare damnum meum.

debere: Ep. 1, 3 nemo se iudicet quicquam debere, qui tempus accepit. Ep. 6, 7 (see *mercedula*), applied to a quotation with which the letter concludes; similarly, Ep. 7, 10 (see *antecessus*); 9, 6 (see *paria facere*); 18, 14; 19, 10; 27, 9; 29, 10. Ep. 21, 11 (see *inpendere*). Ep. 51, 3 illic (i. e., at Baiae) tamquam aliqua licentia debeatur loco, magis solvitur; which probably involves a word-play on two meanings of *solvitur*. Ep. 73, 9 (see *solvere*). Ep. 73, 11 si illa otia (referring to Verg. E. 1, 6 ff.) multum auctori suo debent, . . . quanti aestimamus hoc otium, quod inter deos agitur? Ep. 78, 3 illi (sc. philosophiae) vitam debeo. Ep. 81, 3 (see *paria facere*). Ep. 81, 8 non omnes grati sciunt debere beneficium

(*debere* in this sense occurs 7 times in the rest of the letter). Ep. 87, 7. Ep. 90, 2 (philosophiam) sibi quisque debet. Ep. 100, 8 non habet oratio eius, sed debet dignitatem. Ep. 101, 9 quidquid mihi debui, redditum est. Ep. 102, 19 (see *solvere*). Ep. 124, 11 debita maturitas.

defrudare: Ep. 74, 9 vilem praedam magno aliquo incommodo luimus aut defrudamur (according to Hense's reading, but the text is doubtful; see his ap. crit. and cf. M. C. GERTZ in Ber. phil. Wschr., 1889, p. 403, Note). Cf. *fraudare*.

dependere: Ep. 8, 7 (introducing a quotation from Epicurus) aliquid . . . pro hac epistula dependendum. Ep. 20, 9 pro me dependet Epicurus. Ep. 76, 28 pro quibus dependit animam.

dives: Ep. 119, 1 (see *divitiae*); cf. sect. 9 neminem pecunia divitem fecit. This metaphorical and often paradoxical use of *dives*, *divitiae*, etc., runs through the letter.

divitiae: Ep. 119, 1-2 docebo, quomodo fieri dives celerrime possis. Quam valde cupis audire! Nec inmerito: ad maximas te divitias conpendiaria ducam. Opus erit tamen tibi creditore. Ut negotiari possis, aes alienum facias oportet, sed nolo per intercessorem mutueris, nolo proxenetae nomen tuum iactent: paratum tibi creditorem dabo Catonianum illum, a te mutuum sumes. Quantulumcumque est, satis erit, si quidquid deerit, id a nobis petierimus. Ep. 119, 5 sapiens divitiarum naturalium est quaesitor acerrimus. Ep. 119, 6 and 12. Cf. under *dives*.

donare: Ep. 81, 4 beneficiis donetur, quod ex iniuria superest.

egestas: Ep. 58, 1 quanta verborum nobis paupertas, immo egestas sit, . . . intellexi. . . . Quis autem ferat in egestate fastidium? Note how the trite metaphor is vitalized by the context.

emere: Ep. 27, 8 bona mens nec commodatur nec emitur. Et puto, si venalis esset, non haberet emptorem. At mala cotidie emitur. Ep. 70, 7 non omni pretio vita emenda est.

emptor: Ep. 27, 8 (see *emere*). Ep. 33, 3 non habemus (sc. Stoici) itaque ista ocliferia nec emptorem decipimus nihil inventurum, cum intraverit, praeter illa, quae in fronte suspensa sunt.

expungere: Ep. 9, 20 Epicurus . . . vocem emisit, quam tu boni consule, etiam si hunc diem iam expunxi. The meaning is 'I have erased the day,' i. e., 'have paid my debt for today.' The word does not occur in Cicero, and I have found no other instance of its use with *diem*; cf., however, Sen. Ben. 4, 40, 4 munus munere expungere, and Dig. 44, 3, 4 rei publicae rationes subscriptae et expunctae.

faenus: Ep. 25, 3 cum magno faenore vitia reditura.

fraudare: Ep. 80, 4 peculiam suum quod comparaverunt (mancipia) ventre fraudato, pro capite numerant; cf. Ter. Phorm. 43 f.

gratis: Ep. 17, 11 tibi valedicere non licet gratis . . . ab Epicuro mutuum sumam. Ep. 21, 7 (see *redimere*). Ep. 113, 31 iustum esse gratis oportet.

gratuitus: Ep. 42, 7 ea gratuita vocamus, pro quibus nos ipsos inpendimus. Ep. 105, 4 odium aut est ex offensa . . . aut gratuitum; cf. Livy, 1, 47, 1 (parricidia); 2, 42, 6 (furor); and 3, 37, 8 (crudelitas).

hereditas: Ep. 64, 7 veneror itaque inventa sapientiae inventoresque: adire tamquam multorum hereditatem iuvat.

iactura: Ep. 49, 2 (see *incrementum*).

iconismus: Ep. 95, 66 descriptiones has et, ut publicanorum utar verbo, iconismos ex usu esse confiteor. The word is cited only here by Lexx., and the meaning is doubtful, but it seems to signify something like 'an exhibit' or 'schedule.'

incrementum: Ep. 42, 9 non solum ubi de incremento agetur, sed etiam ubi de iactura. This follows a long comparison from barter and trade in sectt. 7-8.

inpendere: (imp-): Ep. 21, 11 huic (sc. voluptati) nihil debes; si quid inpendis, voluntarium est. Ep. 25, 3 inpendam huic rei dies; cf. Sen. Herc. Fur. 24 in cuius ortus mundus impendit diem. Ep. 27, 4 laborem. Ep. 42, 7 (see *gratuitus*). Ep. 59, 10 exiguum temporis impendisse philosophiae. Ep. 113, 31 in hanc pulcherrimam virtutem ultro etiam inpendere iuvet.

inpendium (imp-): Ep. 45, 12 magno temporis inpendio. Ep. 88, 38 magno impendio temporum.

inputare (imp-): Ep. 8, 10 (see *solutum*). Ep. 81, 17 (sapiens) facilis erit in conmutando. Patietur plus imputari sibi. Invitus beneficium per compensationem iniuriae solvet. Ep. 93, 8 rerum naturae inputet, quod fuit. Merito enim inputabit: meliorem vitam reddibit quam accepit. Ep. 104, 5 non tantum suum mihi timorem inputare, sed etiam meum. See Antib.[1], I, p. 701.

institor: Ep. 52, 15 si modo non institorem, sed antistitem nancta est (philosophia); cf. *institor eloquentiae* in Quint. 8, 3, 12 and 11, 1, 50.

intercessor: Ep. 119, 1 (see *divitiae*). Cf. *intercedere* under "Laws and Courts," p. 140.

invecticius: Ep. 23, 5 gaudium. The word is post-Augustan and rare, being cited by Lexx. in a literal sense ('imported') only for Pliny, N. H. 10, 79 and Ambros. Off. 3, 7, 49; and in a tropical sense ('insincere') only here.

lucellum: Ep. 5, 7 (referring to a quotation from Hecato) ut huius quoque diei lucellum tecum communicem. The word itself is Ciceronian (e. g., Verr. 2, 3, 30, sect. 72; Div. 2, 14, 34), but this is the only instance given of its tropical use.

lucrificare: Ep. 37, 2 quid porro prodest paucos dies aut annos lucrificare? Other edd. here read *lucri facere*. Lexx. cite *lucrificare* only for Tert. Praesc. 24, and there also in a metaphorical sense.

lucrum: Ep. 119, 1 sinum laxa, merum lucrum est.

luere: Ep. 27, 2 voluptates . . . magno luendas. Ep. 74, 9 (see *defrudare*).

mancipium (as a mercantile t. t., 'a permanent possession'): Ep. 27, 7 nihil dat fortuna mancipio. For a more common use, see under "Master and Slave," p. 66.

mercator: Ep. 115, 10 pecunia, ex quo in honore esse coepit, verus rerum honor cecidit, mercatoresque et venales in vicem facti quaerimus non quale sit quidque, sed quanti.

mercedula: Ep. 6, 7 (introducing a quotation from Hecato) diurnam tibi mercedulam debeo); and similarly, Ep. 15, 9.

merces: Ep. 58, 34 exigua temporis mercede magnae rei aleam redimit. Ep. 81, 19 recte facti fecisse merces est. Ep. 101, 13 qua mercede? Scilicet vitae longioris. Ep. 104, 5 habet . . . in se non mediocre ista res gaudium et mercedem.

merx: Ep. 7, 9 quod (i. e., recitare et disputare) facere te vellem, si haberes isti populo idoneam mercem.

mutuari: Ep. 119, 1 (see *divitiae*).

mutuum: Ep. 17, 11 (see *gratis*). Ep. 26, 8 (referring to a quotation from Epicurus) puta me non dicere, unde sumpturus sum mutuum: scis cuius arca utar. Ep. 87, 7 a fortuna mutuum sumpserit. Ep. 119, 2 (see *divitiae*.)

negotiari: Ep. 119, 1 (see *divitiae*).

negotiatio: Ep. 9, 10 ista, quam tu describis, negotiatio est, non amicitia.

negotium: Ep. 8, 2 posterorum negotium ago; similarly, 35, 1 meum negotium ago; 36, 1 quam utiliter suum negotium gesserit ('how well he has done for himself'; colloquial); 75, 5 animi negotium agitur; 90, 19 omnes istae artes . . . corporis negotium gerunt. Ep. 13, 8 hodie nihil negotii ('trouble') habet; similarly, 15, 9. This use of the word is colloquial; cf. Gell. 16, 7, 12 duas uxores? hercle hoc plus negoti est, inquit coctio. Ep. 14, 11 eloquentia . . . quieta et sui negotii. Ep. 21, 1 cum istis tibi esse negotium iudicas; 98, 14 fortunae dicere: "cum viro tibi negotium est: quaere, quem vincas."

nomen: Ep. 18, 8 illo nomine te suspice (cf. our phrase 'on that account'); 83, 3 hoc nomine ago gratias senectuti: non magno mihi constat (exercitatio corporis).

numeratio: Ep. 26, 8 expecta me pusillum, et de domo fiet numeratio: interim commodabit Epicurus.

nundinae: Ep. 118, 3 stare otiosum et spectare illas nundinas nec ementem quicquam nec vendentem (the reference is to an election day).

opulentus: Ep. 23, 5 illa (sc. metalla) opulentissima sunt, quorum in alto latet vena.

pacisci: Ep. 101, 15 multi peiora adhuc pacisci parati sunt: etiam amicum prodere, ut diutius vivant; cf. *pactio*.

pactio: Ep. 101, 13 (referring to the willingness of Maecenas to submit to anything if only he may live) timoris dementissimi pactio.

paria facere: Ep. 9, 6 ut statim tibi solvam, quod debeo, et quantum ad hanc epistulam, paria facimus. Ep. 81, 3 an is, qui profuit nobis, si postea nocuit, paria fecerit et nos debito solverit. Ep. 101, 7 cotidie cum vita paria faciamus. This phrase is post-Augustan. In a literal sense it is cited by Lexx. only for Columella (1, 8, 13 and 11, 1, 24); in a tropical sense, outside of Seneca, only for the elder Pliny (N. H. 2, 202 and 37, 3) and Quintilian (Decl. 6, 6; 9, 16; and 12, 24). Cf. Sen. Ben. 3, 9, 3, and Dial. 2, 25, 2; also Sen. Ep. 19, 10 parem rationem facere, and Pliny, Paneg. 6, 5 paria accipere.

pauper: Ep. 119, 7 post Dareum et Indos pauper est Alexander; cf. *dives*.

paupertas: Ep. 58, 1 (see *egestas*). Ep. 119, 10; cf. *dives*.

peculiaris: Ep. 122, 9 dies publicus relinquatur: proprium nobis ac peculiare mane fiat.

peculium: Ep. 12, 10 sine ullo ad me peculio veniet (epistula)?

pensio: Ep. 29, 10 si pudorem haberes, ultimam mihi pensionem remisisses (i. e., you would not require me to add the usual quotation, at the end of this letter—which is the last in Bk. III).

persolvere: Ep. 109, 17 persolvi id, quod exegeras. Cf. *solvere.*

pignus: Ep. 26, 5 levia sunt ista (i. e., res aut verba) et fallacia pignora animi.

portorium: Ep. 28, 9 tempus est desinere, sed si prius portorium solvero (referring to the quotation at the close of the letter).

possessio: Ep. 1, 3 in huius rei (i. e., temporis) . . . possessionem natura nos misit. Ep. 92, 32 hunc (i. e., animum) in possessionem rerum naturae inducere.

possessor: Ep. 12, 9 securus sui possessor.

possidere: Ep. 55, 11 amicus animo possidendus est. Ep. 94, 12 aures eius . . . fama possedit. Ep. 95, 37 falsa admiratio et falsa formido. Haec nos quamdiu possident.

pretiosus: Ep. 90, 2 hoc in illa (sc. philosophia) pretiosum atque magnificum est.

pretium: Ep. 66, 11 (virtutes) non eodem pretio aestimantur. Ep. 69, 4 pretium . . . occupationis suae aspiciet (adfectus). Ep. 71, 21 omnia eiusdam mensurae ac pretii sunt. Ep. 76, 28 cum mortis suae pretia ante se posuit, libertatem patriae, salutem omnium. Ep. 81, 8 non pono utrique par pretium. Pluris aestimo beneficium quam iniuriam. Ep. 81, 19 virtutum omnium pretium in ipsis est. Ep. 81, 28 divitiae, honores, potentia et cetera, quae opinione nostra cara sunt, pretio suo vilia. Ep. 88, 5 ab honesto ne immortalitatis quidem pretio recedentem. Ep. 90, 35 cuius (sc. philosophiae) hoc pretium est, non posse pretio capi.

proxeneta: Ep. 119, 1 (see *divitiae*).

ratio: Ep. 19, 10 tecum hac Maecenatis sententia parem facere rationem. Ep. 118, 1 exigis a me frequentiores epistulas. Rationes conferamus: solvendo non eris. . . . Sed non ero difficilis: bene credi tibi scio. Itaque in anticessum dabo. Ep. 120, 2 honestum putant, cui ratio recti officii constat. The mercantile t. t. *ratio constat,* 'the account is right,' is cited by Lexx. in a tropical sense only from the younger Pliny (frequent), Tàcitus, Justinus and Suetonius.

redimere: Ep. 21, 7 ne gratis Idomeneus in epistulam meam venerit, ipse eam de suo redimet. Ep. 76, 27 pro patria moriaris et salutem omnium civium tua redimas. Ep. 102, 2 (with *somnium* as object).

repraesentare: Ep. 95, 1 ut id, quod in diem suum dixeram debere differri, repraesentem et scribam tibi.

societas: Ep. 31, 5 virtutis ac malitiae. Ep. 65, 22 distraham cum illo (sc. corpore) societatem. Et nunc tamen, dum haeremus, non erimus aequis partibus socii: animus ad se omne ius ducet.

socius: Ep. 31, 8 incipis deorum socius esse. Ep. 65, 22 (see *societas*). Ep. 92, 30 et socii sumus eius (i. e., the universe) et membra. Ep. 104,

29 nisi forte Cn. Pompeium et Caesarem et Crassum putas libertatis socios fuisse.

solutio: Ep. 73, 9 (see *solvere*).

solutum: Ep. 8, 10 hoc non inputo in solutum (referring to a quotation in the letter).

solvere: Ep. 7, 10 (see *antecessus*). Ep. 73, 9 docet philosophia . . . bene debere beneficia, bene solvere: interdum autem solutio est ipsa confessio. Ep. 81, 17 (see *inputare*). Ep. 97, 16 scelera . . . supplicia . . . de praesentibus solverent. Ep. 102, 19 iustitia et habentis bonum sit et autem sit eius, cui debitum solvit. Ep. 118, 1 (see *ratio*).

stips: Ep. 14, 17 (introducing a quotation) ad cotidianam stipem manum porrigis. Aurea te stipe implebo.

tanti: Ep. 77, 17 patriam? Tanti enim illam putas, ut tardius cenes? Ep. 81, 2 est tanti, ut gratum invenias, experiri et ingratos. Ep. 82, 18 bonorum, ad quae pervenire tanti sit. Ep. 104, 3 non amicum tanti putat, ut diutius in vita commoretur.

usura: Ep. 95, 23 has usuras voluptatium pendimus.

venalis: Ep. 27, 8 (see *emere*). Ep. 115, 10 (see *mercator*).

versura: Ep. 19, 10 ab Epicuro versura facienda est.

vilis: Ep. 81, 28 (see *pretium*). Ep. 116, 5 (quoted from Panaetius) rem (sc. amorem) commotam, inpotentem, alteri emancupatam, vilem sibi.

vilitas: Ep. 120, 2 tanti fit apud illos boni vilitas. Ep. 121, 24 in nullo deprendes vilitatem sui. The only other instances of *vilitas sui* cited by Lexx. are Sen. Clem. 1, 3, 4 and Curt. 5, 9, 7.

Comparisons, nearly all of which are of considerable length and well balanced: Ep. 1, 4 (using time compared to SPENDING ONE'S INCOME). Ep. 36, 5, moral BANKRUPTCY is more disgraceful than financial. Ep. 42, 8, in all plans and things our course should be the same as when we go to the VENDER of any ware; we should see how much is asked for the thing we desire. Ep. 74, 18, temporary blessings are to be used as a TRUST-FUND, which will be taken from us. Ep. 81, 2 (one whose kindness has not been returned, compared to a MONEY-LENDER with a defaulting debtor). Ep. 81, 17, as he who pays is more joyful than he who BORROWS, so he who returns a kindness ought to be happier than he who receives one. Ep. 81, 18, as in the case of money BORROWED ON INTEREST, the longer the return of kindnesses is deferred, the larger the payment must be. Ep. 81, 26, the philosopher who has been injured by a former benefactor ceases to be indebted to him, but does not cease to wish to be indebted, *et hoc facit, quod qui post* TABULAS

NOVAS *solvunt*. Ep. 87, 18, the value of a PURSE is not in itself but in what it holds; the same is true of the owners of great inheritances. Ep. 87, 28 (the pursuit of virtue, compared to the pursuit of RICHES). Ep. 89, 6, as MONEY is the object of avarice, so wisdom is the object of philosophy. Ep. 93, 4, in life, as in our TREASURES (*pretiosa rerum*), the weight is more important than the size. In Ep. 94, 6 the statement that it is of no use to show a POOR MAN how to act like a rich man, so long as he remains poor, occurs in a series of illustrations to show that principles are superior to specific rules. In Ep. 95, 3 a long letter, which Lucilius is bringing upon himself, is compared to RICHES, which, after being eagerly sought, turn into an evil.

(b) WEIGHTS AND MEASURES

In view of the rather limited field which this division covers, the number of tropes is fairly large. I have included under this heading, rather than under "General Notions," words of 'lightness,' 'weight,' and 'capacity,' in general. The metaphors are:

ad: Ep. 93, 8 usque ad sapientiam vivere.

adgravare: Ep. 91, 3 inexpectata plus adgravant: novitas adicit calamitatibus pondus. Cf. Sen. Ben. 4, 13 (beneficia) and id. Phaed. 142 quid domum infamem aggravas? H. Lex. says the verb is "perh. formed by Livy, who uses it very often." The other authors cited by Lexx. are Phaedrus, Columella, Curtius, the elder Pliny, Quintilian, and the Vulgate Bible (numerous instances). The only examples in a literal sense are from Pliny and the Vulgate Bible. Cf. *degravare*.

capax: Ep. 89, 2 singula quaeque ostendi facilius possunt universi nondum capacibus. Ep. 92, 30 animus. Ep. 124, 8 non magis infans . . . boni capax est.

capere: Ep. 88, 41 (see *metiri*). Ep. 108, 2 (see *haurire*, p. 71). Ep. 124, 19 si natura illorum (sc. animalium) ordinem caperet.

degravare: Ep. 30, 1 iam plus illum degravat (aetas) quam quod possit attolli: magno senectus et universo pondere incubuit. Ep. 74, 18 illos degravant ipsa, quae extulerant. Cf. *adgravare*.

enormis: Ep. Lib. XXII (Exc. Gell.), 10 duros quosdam versus et enormes et aliquid supra mensuram trahentis.

exonerare: Ep. 3, 4 in quaslibet aures, quicquid illos urserit, exonerant; cf. Sen. Phaed. 445 curas Bacchus exoneret graves. Ep. 86, 3 (Scipio) in exilium voluntarium secessit et civitatem exoneravit.

expendere: Ep. 82, 20 haec ipsa . . . solvere malim et expendere. Although this word is classical in the sense 'estimate, consider the value of,' G. L. HENDRICKSON, in Class. Philol. I, 1 (Oct., 1906), p. 412, would change the metaphor here and read "expandere."

gravis: Ep. 76, 30 (see *levis*). Ep. 78, 13 (vitialized by *onerare*, q. v.). Ep. 78, 17 sed grave est. Quid? nos ad hoc fortes sumus, ut levia portemus? Here, also, the vitalizing of the trite metaphor is to be noted. Ep. 104, 27 (see *onus*). Ep. 108, 14 (see *pondus*). Ep. 122, 14 et gravis malae conscientiae (dative) lux est.

gravitas: Ep. 91, 12 gravitas caeli egesserit populos; cf. Cic. Att. 11, 22, 2 (caeli); Livy, 23, 34, 11 (caeli aquarumque); id. 25, 26, 13 (loci). The somewhat similar use of this word with reference to offensive odors seems to be limited to the elder Pliny, but examples of it in connection with *corporis*, *membrorum*, *aurium*, etc., in the sense 'diseased condition, sickness' are more numerous, including some from Cicero. Ep. 95, 25 ostrea, inertissimam carnem caeno saginatam, nihil existimas limosae gravitatis inferre? Ep. 104, 6 gravitatem urbis excessi et illum odorem culinarum fumantium. Ep. 115, 3 (see *pondus*).

levis: Ep. 18, 10 voluptas . . . levis et fugax. Ep. 47, 21 levis est malitia, saepe mutatur. Ep. 76, 30 cetera levia sunt, mutabilia . . . Etiam si favente fortuna in unum congesta sunt, dominis suis incubant gravia et illos semper premunt, aliquando et inlidunt. The oxymoron of *levia* . . . *gravia* may be intentional; but the juxtaposition is somewhat unfortunate. Ep. 78, 13 (see *onerare*). Ep. 78, 17 (see *gravis*). Ep. 79, 12 (animus) purusque ac levis. Cf. *levare* under "Words indicating General Actions," p. 178.

leviter: Ep. 108, 12 leviterque corruptis.

mensura: Ep. 66, 9 omnis in modo est virtus. Modo (dative) certa mensura est. Ep. 71, 21 (see *pretium*, p. 108). Ep. 74, 26 summi boni. Ep. 83, 18 stomachi sui non nosse mensuram. Ep. 85, 22 (vitam beatam) numero aestimat et mensura. Ep. 115, 4 (faciem animi) extantem superque mensuram solitorum . . . elatam. Ep. Lib. XXII (Exc. Gell.), 10 (see *enormis*).

metiri: Ep. 24, 2 tecum ipse metire; similarly 43, 1. Ep. 39, 5 necessaria metitur utilitas. Ep. 71, 6 hominem deo metientur. Ep. 78, 27 (vitam voluptatibus). Ep. 88, 10 metiar, quantum homini satis est. Ep. 88, 13 si artifex es, metire hominis animum. Ep. 88, 41 metire aetatem tuam: tam multa non capit. Ep. 91, 16 nos tumulis metiaris et his monumentis. Ep. 92, 25 maiestatem enim eius (sc. virtutis) ex nostra inbecillitate metimur. Ep. 93, 4 actu illam (sc. virtutem) metiamus, non tempore. Ep. 110, 4 omnia humanā condicione metire. Ep. 124, 24 formulam dabo, qua te metiaris. Cf. *remetiri*.

modus: Ep. 19, 5 intra natalium tuorum modum. Ep. 39, 5 cupiditas, quae naturalem modum transilit. Ep. 81, 6 quod modum beneficii prioris excessit.

momentum: Ep. 92, 5 quod potest in hac claritate solis habere scintilla momentum?

numerare: Ep. 114, 27 si unusquisque se numeret.

numerus: Ep. 71, 16 (virtus) habet numeros suos, plena est. Ep. 85, 22 (see *mensura*).

onerare: Ep. 14, 2 nos nimius amor (corporis) . . . sollicitudinibus onerat. Ep. 78, 13 noli mala tua facere tibi ipse graviora et te querellis onerare. Levis est dolor . . . levem illum, dum putas, facies. Ep. 83, 16 onerati mero (quoted as part of a commonplace of the *declamatores*). Ep. 104, 34 domos onerat. Ep. 108, 12 urge, hoc preme, hoc onera relictis ambiguitatibus; but both text and interpretation here are doubtful.

onerosus: Ep. 42, 5 quam onerosa essent, quae petebat.

onus: Ep. 17, 1 ne aut paupertas mihi oneri sit aut ego alicui. Ep. 22, 7 turpe est cedere oneri. Luctare cum officio. Ep. 24, 18 meliora restant onere detracto (cf. sect. 17 corporis mei pondus); similarly, 92, 33. Ep. 26, 2 magnam partem oneris sui posuit. Ep. 28, 2 onus animi (objective gen.) deponendum est (cf. sect. 3 excutias insidens pondus). Ep. 50, 2 Harpasten . . . scis hereditarium onus in domo mea remansisse. Ep. 71, 25 omnia rerum adversarum onera rigida cervice sustollat. The metaphor of carrying a burden or falling under it runs through this section and the next, ending in sect. 26 with *scit se esse oneri ferendo*. Similarly, Ep. 102, 26 (starting with *sarcinas*, in sect. 24); and 104, 20. Ep. 84, 6 solida innatant stomacho, onera sunt. Ep. 84, 11 (divitias). Ep. 92, 16 incommodorum. Ep. 104, 27 paupertate, quam graviorem illi domestica onera faciebant. Ep. 108, 2 aptari onus viribus debet. Ep. 114, 22 mens cessit oneri (sc. vini).

patere: Ep. 23, 5 (gaudium) quod plus pateat introrsus. Ep. 53, 11 tantum sapienti sua, quantum deo omnis aetas patet. Ep. 66, 30 bona vera idem pendent, idem patent (note the parechesis, as also in Ep. 93, 4 ut . . . vita nostra non multum pateat, sed multum pendeat). The metaphorical use of *patere*, 'extend,' which is not found in Caesar but is common in Cicero (e. g., Off. 1, 7, 24 longissime patet avaritia), is not cited from any other author by Lexx. For a different sense of *patere*, see under "General Notions," p. 174.

pendēre: Ep. 66, 30 (see under *patere*). It is resumed by *pondus*, two lines below. Ep. 93, 4 (see *patere*). For different meaning, see under "Words indicating General Actions," p. 179.

perpendere: Ep. 80, 10 si perpendere te voles. Ep. 90, 34 quanti quidque esset, vera aestimatione perpendit.

ponderosus: Ep. 93, 11 annales Tanusii . . . ponderosi. The context makes it uncertain how far this retains its literal sense; and the same is true of Cic. Att. 2, 11, 1 (epistola), which, with Val. Max. 6, 4, 1 (vox) are the only examples given by Lexx. for its metaphorical use.

pondus: Ep. 24, 17 ad hoc me natura grave corporis mei pondus adstrinxit. Ep. 28, 3 (see under *onus*). Ep. 30, 1 (see *degravare*). Ep. 91, 3 (see *adgravare*). Ep. 94, 27 ipsa, quae praecipiuntur, per se multum habent ponderis. Ep. 94, 43 brevissimis vocibus, sed multum habentibus ponderis. Ep. 108, 14 quidquid usum excederet, pondus esset supervacuum et grave ferenti. Ep. 115, 3 quantum ponderis gravitatisque adderent. Ep. 117, 25 secretarum cupiditatium pondus effundam.

praeponderare: Ep. 81, 4 quamvis iniuriae praeponderent.

remetiri: Ep. 95, 21 vinum omne vomitu remetiuntur. The only other similar examples cited by Lexx. are Sen. Dial. 1, 3, 13 quicquid biberunt, vomitu remetientur; and Mart. 6, 89, 5 vina remensus.

The only comparison is Ep. 94, 63, where it is said that Alexander could not check his own career any more than a falling weight can stop itself.

(c) Travelling (by Land)

This is another case where we are impressed, not so much by the large number of examples (for the majority of them are connected with the rhetorical and philosophical commonplaces of 'progress toward perfection' and 'the journey of life'), as by the skill which our author shows in producing variations on familiar themes. There are some very beautiful metaphors and similes falling under this caption. Words of 'running,' 'hastening,' 'going,' and 'leading' have been included here; for, although in a few cases the metaphor is of such an indefinite nature that it might belong under the head of "General Notions," it was often so difficult to distinguish between slightly different applications of the same word that it appeared best to keep them all together in the same division. It should be further observed that the number of separate examples is not quite so large as the following list would appear to indicate, because several of the expressions may occur in the same passage, carrying out the metaphor which runs through the whole of it. The list is as follows:

abducere: Ep. 97, 12 animis . . . in pessima abductis. Ep. 110, 9 ab hac divina contemplatione abductum animum. Ep. 123, 6 consuetudine abducimur.

aberrare: Ep. 98, 14 sequamurque naturam, a qua aberranti cupiendum timendumque est. For an example connected with archery, see p. 88.

abesse: Ep. 55, 10 etiam praesentibus abest. Ep. 55, 11 amicus animo possidendus est; hic autem numquam abest. Ep. 82, 7 facile provocabas mala absentia.

abire: Ep. 23, 6 voluptates . . . in contrarium abituras. Ep. 122, 5 nec tantum discedere a recto, sed quam longissime abire.

accedere: Ep. 9, 10 ad commodum. Ep. 48, 4 in diversum ecce sapientia et stultitia discedunt: cui accedo? In utram ire partem iubes? Ep. 82, 7 (*mors*, subject); also, 98, 17. Ep. 92, 27 accedimus ad illa (sc. virtutem et beatam vitam), non pervenimus. Ep. 108, 17 quanto maiore impetu ad philosophiam iuvenis accesserim quam senex pergam. Ep. 110, 5 ad id, quo perturbabatur. Ep. 120, 18 ad mortem dies extremus pervenit, accedit omnis.

accelerare: Ep. 32, 3 (part of a sustained metaphor, including a comparison with warfare).

accessus: Ep. 30, 9 mortis; also, 82, 16. Ep. 70, 27 fati varios esse accessus.

adducere: Ep. 36, 11 (annus aestatem). Ep. 56, 1 omnia genera vocum, quae in odium possunt aures adducere. Ep. 56, 4 (vox animum). Ep. 57, 4 vultum adducet ad tristia et inhorrescet ad subita. Ep. 59, 6 (parabolae) et dicentem et audientem in rem praesentem adducant. Ep. 64, 2 sermo . . . nullam rem usque ad exitum adducens. Ep. 66, 8 (virtus) in similitudinem sui adducit. Ep. 94, 8 (see *conspectus*, p. 49). Ep. 106, 9 non tristitia adducit? The text is uncertain, though most editors adopt this reading; see Hense, ap. crit., and, for possible meaning, cf. Ep. 57, 4, quoted above, and H. Lex., s. v., I. B, 2.

adgredi: Ep. 91, 4 (*fortuna*, subject).

adire: Ep. 82, 12 virtus adiit; but "adtigit," the conjecture of A. J. Kronenberg, in Class. Quart. I, 3 (July, 1907), p. 207, is very plausible. Ep. 84, 13 (see *trames*). Ep. 90, 7 ut tempestatum periculum non adiret gula.

adventicius: Ep. 98, 1 fragilibus innititur, qui adventicio laetus est: exibit gaudium, quod intravit. Note how the metaphor is emphasized by *exibit* and *intravit*, and by *ex se ortum* in the next sentence. Cf. Sen. Dial. 6, 10, 1 quicquid est, Marcia, quod circa nos ex adventicio fulget; and Dial. 12, 5, 1 leve momentum in adventiciis rebus est. Outside of Seneca and Cicero, who employs it quite frequently, the only authors cited by Lexx. for the metaphorical use of *adventicius* are Varro, Livy, and Suetonius; and Scaevola, Javolenus, and Ulpian, in the Digest.

ambages: Ep. 114, 8 (of the style of Maecenas) istae ambages compositionis, . . . verba transversa.

antecedere: Ep. 15, 10 cum aspexeris, quot te antecedant, cogita, quot sequantur. Ep. 98, 7 dementia est malum suum antecedere. Ep. 99, 7 (see under *iter*).

aperire vias: Ep. 90, 27 (*sapientia*, subject).

ascendere: Ep. 21, 2 ex hac vita ad illam ascenditur. Ep. 73, 15 (di) ascendentibus manum porrigunt. Ep. 79, 8 hoc habet boni sapientia: nemo ab altero potest vinci, nisi dum ascenditur. Ep. 83, 4 (Seneca is comparing himself with his young *progymnastes*) cito magnum intervallum fit inter duos in diversum euntes. Eodem tempore ille ascendit, ego descendo, nec ignoras, quanto ex his velocius alterum fiat. Mentitus sum. Iam enim aetas nostra non descendit, sed cadit. Ep. 92, 30 nemo inprobe eo conatur ascendere, unde descenderat.

circuitus: Ep. 81, 19 bonum exemplum circuitu ad facientem revertitur.

circumire: Ep. 88, 28 singulas lubet circumire virtutes; cf. our phrase 'run through,' i. e., 'examine the list of.' I find no other instances of the verb used in this way.

coire: Ep. 74, 28 (virtus) in angustias domus vel anguli coit.

comes: Ep. 97, 10 ad deteriora faciles sumus, quia nec dux potest nec comes deesse.

comitari: Ep. 66, 44 bona . . . virtutem rationemque comitantur. Ep. 77, 13 quantus te populus moriturorum sequetur? Quantus comitabitur? Ep. 107, 9 deum . . . sine murmuratione comitari.

comitatus: Ep. 7, 6 vitiorum tam magno comitatu venientium. Ep. 67, 10 virtutum. Ep. 90, 3 virtutum consertarum et inter se cohaerentium. Ep. 99, 7 generis humani eodem tendentis. Cf. Sen. Dial. 6, 10, 4.

commeare: Ep. 84, 2 invicem hoc et illo (i. e., between reading and writing) commeandum est.

commorari: Ep. 117, 18 nobis in ipsa (sc. sapientia) commorandum est.

compendiaria (conp-), sc. *via*: Ep. 27, 6 ('a short-cut' to a reputation for learning). Ep. 119, 1 (ad maximas divitias). Cf. Cic. Off. 2, 12, 43 (ἀπ. λεγ.) Socrates hanc viam ad gloriam proximam et quasi compendiariam dicebat esse, and Val. Max. 7, 2, ext. 1, quoting the same saying of Socrates. The only other authors cited by Lexx. are Varro ap. Non. p. 202, 5 M. (=Vol. 1, p. 297, Lindsay) (ad voluptatem); Petronius, 2 (artis); and Pliny, N. H. 35, 110 breviores . . . quasdam picturae conpendiarias invenit.

compendiarium, sc. *iter*: Ep. 73, 12 te in caelum compendiario voco. The Lexx. give no other example.

concurrere: Ep. 11, 2 labra concurrunt. Ep. 98, 9 bonis, ad quae concurritur.

concursatio: Ep. 3, 5 illa tumultu gaudens non est industria, sed exagitatae mentis concursatio. Ep. 17, 9 concursationesque ad divitias euntium.

conscendere: Ep. 84, 13 si conscendere hunc verticem libet, cui se fortuna summisit.

consectatio: Ep. 88, 37 liberalium artium. H. Lex. says this word is very rare, and perhaps found only in Cic. Or. 49, 165 (where *confectio* is also read) and Pliny, N. H. 14, 70 (with the meaning 'an enumeration'). This example from Seneca should be added.

consequi: Ep. 93, 12 mors per omnes it: qui occidit, consequitur occisum. Ep. 94, 50 (summam felicitatis humanae).

contendere: Ep. 75, 16 ad virtutem.

currere: Ep. 34, 2 iam currentem hortor; cf. 109, 6. These examples should be added to those given by Otto, "Sprichwörter," p. 102 f., as noted by Sutphen in A. J. P. XXII (1901), 1, p. 28, q. v. Ep. 40, 3 (describing the literary style suitable for a philosopher) aeque stillare illum nolo quam currere. The specific metaphor in this case is evidently from the flow of a liquid, but cf. Cic. Fin. 5, 28, 84 proclivi currit oratio. Venit ad extremum; haeret in salebra; and Quint. 9, 4, 91 (syllabae breves) si miscentur quibusdam longis currunt, si continuantur, exsultant. The only

examples of *currere* used of liquids which are given by Lexx. are Verg. A. 1, 607 (fluvii); id. A. 12, 524 (amnes); Ov. M. 8, 597 (amnes; add M. 8, 558 flumina; Tr. 5, 11, 28 rivus; F. 2, 84 aquae); Auct. Bell. Hisp. 29 (rivus). Add Sen. Ep. 90, 43 fontes rivique . . . sponte currentes. Ep. 71, 13 quaecumque supra nos vides currere. Ep. 90, 9 serra per designata currente. Ep. 99, 7 per quod (sc. spatium temporis) citatissimi currimus. Ep. 121, 22 (the threads of a spider's web) in orbem currentia.

cursus: Ep. 8, 4 in praecipitia cursus iste deducit. Ep. 12, 9 quem dederat cursum fortuna, peregi. Ep. 17, 1 ad bonam mentem magno cursu . . . tende. Ep. 22, 4 felicitatem cursu sequi. Ep. 93, 1 in medio cursu raptus. Ep. 95, 45 ad aliquod sidus derigendus est cursus. Ep. 100, 2 (of the literary style of Fabianus) non sine cursu tamen veniens. Ep. 107, 10 operis. Ep. 115, 17 (felicitas) cursu venit. Ep. 120, 11 beata vita secundo defluens cursu.

decurrere: Ep. 123, 10 vita decurrit.

deflectere: Ep. 114, 10 (animus verba).

derigere: Ep. 84, 12 (see *praeterire*). Ep. 90, 34 vitae legem, quam ad universa derexit (sapiens).

descendere: Ep. 5, 3 argentum, in quo solidi auri caelatura descenderit. Ep. 15, 8 vox . . . descendat, non decidat. Ep. 18, 11 (ad id, quod non timendum est). Ep. 22, 4 negotiis, in quae descendisti, vel . . . incidisti. Ep. 36, 11 videbis nihil in hoc mundo extingui, sed vicibus descendere ac surgere. Ep. 40, 4 (oratio in nos). Ep. 45, 7 (adulatio in praecordia ima). Ep. 48, 11 ad grammaticorum elementa. Ep. 53, 9 cui advocatus . . . descenderes. Ep. 79, 2 montis altitudo. Ep. 83, 4 (see *ascendere*). Ep. 92, 30 (see *ascendere*). Ep. 94, 2 (pars philosophiae in pectus). Ep. 94, 40 (conversatio in pectora). Ep. 117, 6 nostros iudico in hoc descendere. Ep. 120, 2 (bonum) apud illos . . . adeo in sordida usque descendit. Ep. 123, 14 (see *subire*).

desinere: Ep. 70, 5 sed cum primum illi (sc. sapienti) coepit suspecta esse fortuna, diligenter circumspicit, numquid illo desinendum sit. For suggested emendations, see Hense's ap. crit.

detorquere: Ep. 32, 2 habeo quidem fiduciam non posse te detorqueri mansurumque in proposito.

deversorium: Ep. 51, 3 vitiorum. Ep. 89, 21 deversoria luxuriae. Ep. 108, 6 cui philosophi schola deversorium otii sit.

devia: Ep. 49, 12 si me nolueris per devia (i. e., sophistical quibbles) ducere, facilius ad id, quo tendo, perveniam.

discedere: Ep. 48, 4 (see *accedere*). Ep. 48, 11 ab ingentibus promissis. Ep. 49, 1 cum maxime a te discedo. Ep. 78, 18 a dolore. Ep. 91, 16 "discede," inquit, "ambitio." Ep. 95, 32 (a frugalitate). Ep. 99, 17 a natura. Ep. 122, 5 (see *abire*).

discurrere: Ep. 13, 13 maiorem partem mortalium . . . aestuare ac discurrere. Ep. 84, 11 ista . . . ad quae discurritur. Ep. 90, 36 avaritia atque luxuria . . . ad rapinam ex consortio discurrere (but see Hense's ap. crit. and cf. E. BADSTUEBNER, "Beiträge zur Erklärung und Kritik der philos. Schriften Senecas," Progr., Hamburg, 1901, p. 23).

discursus: Ep. 36, 11 stellarum; also, 117, 19. The only authors cited by Lexx. for the use of this word in connection with inanimate objects are Valerius Maximus, Lucan, and the elder Pliny.

disicere: Ep. 48, 8 disiectis et errantibus clarum veritatis lumen ostendas.

ducere: Ep. 30, 4 quem senectus ducit ad mortem. Ep. 49, 12 (see *devia*). Ep. 77, 15 (see *sequi*). Ep. 90, 27 (*sapientia*, subject). Ep. 90, 42 mundus . . . silentio tantum opus ducens. Ep. 94, 43 (*veritas*, subject). Ep. 94, 66 Marius exercitus, Marium ambitio ducebat. Ep. 98, 2 (*animus*, subject). Ep. 104, 17 fers illa (i. e., mala tua), non ducis. Ep. 109, 16 egregium opus pari iugo ducet (sapiens). Ep. 114, 1 (of literary style) infracta et in morem cantici ducta. Cf. *abducere*, *adducere*, *educere*, *inducere*, *perducere*, *reducere*, and *seducere*.

ductus (subst.): Ep. 47, 6 alius pretiosas aves scindit: per pectus et clunes certis ductibus circumferens eruditam manum.

dux: Ep. 33, 11 qui ante nos ista moverunt, non domini nostri, sed duces sunt. Ep. 52, 4 non duce tantum opus sit, sed adiutore. Ep. 65, 23 (see *rector*). Ep. 97, 10 (see *comes*).

educere: Ep. 66, 40 valetudo . . . in tutum . . . educta. Ep. 79, 10 ad hanc (sc. virtutem) nos conemur educere. Ep. 92, 22 quem tam multa mala . . . ne ex beata quidem (vita) educunt. Ep. 95, 37 in bonum pronos . . . educit ad summa. Ep. 102, 27 (*dies*, subject). Ep. 104, 13 nulla denique animo mala eduxit (peregrinatio). Ep. 122, 3 totum perversae vigiliae tempus educant. The examples given by Lexx. for *educere* with words of time, in the sense 'pass, spend,' are all poetic, being from Propertius, Statius, Silius Italicus, and Valerius Flaccus.

egredi: Ep. 114, 1 sensus . . . fidem egressi. See Antib.[1], 1, p. 495 f.

emetiri: Ep. 93, 7 (*aevum*, object). Ep. 99, 7 cum idem tibi iter emetiendum sit.

errare: Ep. 30, 8 errantem gladium. Ep. 48, 8 (see *disicere*). Ep. 94, 51 (see *pervenire*); similarly, 94, 54. Ep. 94, 53 longinqua bona et incerta et errantia. Ep. 114, 4 eloquentiam ebrii hominis involutam et errantem.

evagari: Ep. 88, 3 grammaticus . . . si latius evagari vult. Ep. 117, 19 etiam si quid evagari libet, amplos habet illa (sc. sapientia) spatiososque secessus.

evagatio: Ep. 65, 16 (animi).

evehi: Ep. 93, 4 in summum bonum . . . evectum.

excedere: Ep. 93, 10 (of death).

excurrere: Ep. 92, 25 supra humanam naturam excurrentia. Ep. 109, 3 (*animus*, subject). Ep. 114, 9 in laxitatem ruris excurrant (domūs).

exire: Ep. 18, 13 (*opes*, subject). Ep. 20, 13 exit in lucem (='is born'). Ep. 49, 1 (*adfectūs*, subject). Ep. 50, 9 (*virtutes*, subject). Ep. 74, 21 per metus ipsos et pericula exibit (ratio). Ep. 88, 1 (studium) quod ad aes exit. Ep. 91, 6 incrementa lente exeunt. Ep. 91, 15 (addressed to one who complains of the laws of the universe) non placet: quacumque vis, exi. Ep. 92, 34 (of the departure of the mind from the body). Ep.

93, 3 (of death); similarly, 93, 10 (strengthened by *iter*); and 98, 16. Ep. 95, 39 aliqua . . . exibunt recta. Ep. 98, 1 (see *adventicius*). Ep. 100, 11 nec omne verbum excitabit ac punget, fateor. Exibunt multa nec ferient. Ep. 101, 5 per manus. Ep. 114, 8 (*sensus*, subject).

exitus: Ep. 22, 12 numquam exitum invenies (referring to withdrawal from public life). Ep. 99, 9 (of death); similarly, 117, 23; cf. Sen. Dial. 1, 6, 7 and Phoen. 153. Ep. 120, 22 qualem institueris praestare te, talem usque ad exitum serves. Here, however, it is really a dramatic term; cf. under *agere* on p. 73.

festinare: Ep. 91, 6 festinatur in damnum.

gradus: Ep. 20, 2 nec hoc dico, sapientem uno semper iturum gradu, sed una via.

impedire (inp-): Ep. 22, 4. Ep. 32, 2. Ep. 80, 1 (see *procedere*). Ep. 85, 5 (*mala*, subject). Ep. 95, 8 multa illas (sc. artes) . . . inpediunt. Ep. 115, 7 (*divitiarum splendor*, subject). Cf. *inpedimentum*.

incedere: Ep. 76, 21 virtus . . . superba incedit.

incessus: Ep. 94, 56 tardos siderum incessus.

incurrere: Ep. 37, 5 fortuna in nos incurrit. Ep. 87, 17 nihil ex istis quolibet incurrentibus bonum iudicat (virtus).

inducere: Ep. 92, 32 (animum) in possessionem rerum naturae inducere. Ep. 93, 9 quae causa inducat noctem, quae reducat diem. Ep. 94, 68 inducenda est in occupatum locum virtus. Ep. 111, 5 animum specie suptilitatis inductum. Ep. 114, 17 haec vitia unus aliquis inducit.

ingredi: In Ep. 95, 70 the phrase *altius ingredi* is borrowed from the description of a colt in Verg. G. 3, 75-85 and applied to Cato of Utica, as part of an extended comparison in sectt. 68-71, of this letter.

impedimentum (-a): Ep. 53, 9 omnia inpedimenta dimitte et vaca bonae menti. Ep. 92, 10 quies nihil quidem ipsa praestabat animo, sed inpedimenta removebat. Ep. 95, 8 (ars vitae) discutit enim inpedimenta. Seneca has used *inpediunt* three lines before. Ep. 115, 6 aciem animi liberare inpedimentis.

invia: Ep. 73, 4 praeceptores . . . quorum beneficio illis inviis exiit.

ire: Ep. 17, 9 (see *concursatio*). Ep. 30, 10 ad hanc (sc. mortem) itur. Ep. 37, 5 turpe est non ire, sed ferri. Ep. 41, 1 ad bonam mentem. Ep. 48, 4 (see *accedere*). Ep. 48, 10 ad summum bonum itur? Ep. 50, 9 (ad virtutes). Ep. 52, 7 imus per obstantia. Ep. 66, 7 nec virtuti ire retro licet. Ep. 66, 35 unitas vitae per rectum itura. Ep. 71, 35, twice. Ep. 77, 12 eo ibis, quo omnia eunt. The metaphor is vivified by *sequetur* and *comitabitur* in the next section. Ep. 77, 13 (see *pervenire*). Ep. 79, 13. Ep. 79, 16 (see *vestigia*). Ep. 80, 1 (see *procedere*). Ep. 82, 1. Ep. 83, 4 (see *ascendere*). Ep. 92, 31 in caelum. Ep. 93, 12 mors per omnes it. Ep. 95, 38 ut ad praecepta . . . possit animus ire. Ep. 102, 1. Ep. 121, 14 voluptates ituras in dolorem.

iter: Ep. 6, 5 longum iter est per praecepta. Ep. 8, 3. Ep. 31, 9 (the passage involves an implied comparison between Lucilius's journey to his province, and the 'route to wisdom'). Ep. 44, 7 (see *sarcina*). Ep. 73, 15. Ep. 90, 43 (of a water-course). Ep. 92, 31. Ep. 93, 10 ad deos.

Ep. 99, 7 (in quite a long description of the 'journey of life'); similarly, Ep. 107, 2. Ep. 99, 12.

limes: Ep. 123, 12 quanto satius est rectum sequi limitem.

obire: Ep. 89, 2 (animus philosophiam) velociter obit; like our phrase 'runs over'; cf. Verg. A. 10, 447 (omnia visu) and Pliny, Ep. 3, 7, 13 (exercitum oculis).

obvius: Ep. 7, 5 ictus . . . obviis pectoribus excipiant; cf. Sen. Phaed. 407 armis obvium opponam caput, and Oed. 90 f. adversus . . . | . . . Gigantas obvias ferrem manus.

occurrere: Ep. 55, 7 (villa Vatiae) occurrit . . . Favonio. Ep. 68, 7. Ep. 94, 20 frigoris in os occurrentis. Ep. 102, 5 and 116, 7, in the sense 'reply to'; cf. Quint. 1, 5, 36; Val. Fl. 7, 222; and, in passive impersonal construction, Cic. Ac. 2, 14, 44 and Off. 2, 2, 7. Ep. 110, 17 (quoted from Attalus; *domus*, subject). Ep. 120, 4 incidisse . . . occucurrisse.

occursus: Ep. 124, 17 praesentium occursu.

percurrere: Ep. 74, 33 horror membra percurrens. The only similar example given by Lexx. is Curt. 4, 12, 14 pectora . . . metu percurrente.

perducere: Ep. 52, 6 (se ad sapientiam). Ep. 88, 20 liberales artes non perducunt animum ad virtutem. Ep. 90, 46 animo . . . ad summum . . . perducto. Ep. 94, 50 (sapientia animum). Ep. 95, 4 (ad actiones rectas; subject, *praecepta*). Ep. 95, 35 ad beatam vitam. Ep. 95, 40 (ad virtutem; subject, *praecepta*). Ep. 99, 22 fortuna non . . . perducit ad senectutem. Ep. 120, 10 more eo perductus. Ep. 123, 12.

peregrinatio: Ep. 90, 39, of a rich man walking through his own extensive lands. The hyperbole may include a reminiscence of the etymological meaning of the word.

peregrinus: Ep. 120, 18 animus . . . peregrinus et properans.

pergere: Ep. 108, 17 (see *accedere*).

pervenire: Ep. 17, 7 (see *viaticum*). Ep. 21, 1 (ad felicitatem). Ep. 23, 2 ad summa. Ep. 27, 4 (ad gaudium). Ep. 49, 12 (see *devia*). Ep. 53, 9 (ad bonam mentem). Ep. 74, 11 (ad bonum). Ep. 77, 13 ad id perventurum, ad quod semper ibas. Ep. 80, 4 ad libertatem. Ep. 82, 18 (ad bona). Ep. 88, 31 (ad virtutem); twice. Ep. 89, 4 haec (i. e., philosophia) eo tendit, quo illa (i. e., scientia) pervenit. Ep. 92, 27 (see *accedere*). Ep. 93, 8 (ad sapientiam). Ep. 94, 51 interim errabit et errando inpedietur, quo minus ad illud perveniat, quo possit se esse contentus. Ep. 95, 36 in ea, quae tradi solent. Ep. 95, 58 ad verum . . . non pervenitur. Ep. 113, 26 ad virtutes. Ep. 118, 6 (ad excelsa). Ep. 120, 18 (see *accedere*). Ep. 124, 8 (ad bonum . . . ad rationem). Ep. 124, 12 (ad bonum; *senectus*, subject).

pervius: Ep. 102, 22 cogitationi pervium tempus.

praecedere: Ep. 93, 12 non maiore spatio alter alterum praecedimus.

praecurrere: Ep. 45, 13 nos vita praecurreret. Ep. 74, 33 in corporibus . . . languoris signa praecurrunt. Ep. 123, 10 mortem praecurre.

praeire: Ep. 94, 50 inbecillioribus quidem ingeniis necessarium est aliquem praeire.

praetervehi: Ep. 93, 7 ut agam, non ut praetervehar.

praeterire: Ep. 84, 12 praeteri istos gradus divitum . . . Huc potius te ad sapientiam derige.

procedere: Ep. 71, 28 ad summa. Ep. 72, 6 sapientiae . . . procedentis. Ep. 80, 1 nemo cogitationem meam impediet, quae hac ipsa fiducia procedit audacius . . . licebit tuto vadere, quod magis necessarium est per se eunti et suam sequenti viam. Non ergo sequor priores? Facio, sed permitto mihi et invenire aliquid et mutare et relinquere. Ep. 97, 10 res ipsa etiam sine duce, sine comite procedit. Ep. 116, 3 (*adfectus*, subject). Ep. 119, 8.

processus: Ep. 95, 14 artes, quarum in processu subtilitas crevit. Ep. 101, 6 proponimus . . . procurationes officiorumque per officia processus. Ep. 115, 17 queruntur . . . de processibus suis. The plural of this word is employed more often than the singular, and usually in a tropical sense; cf. Cic. Brut. 65, 232 gradus tuos et quasi processus dicendi studeo cognoscere; id. ib. 72, 272 tantos processus efficiebat, ut evolare, non excurrere videretur; id. Orat. 62, 210 iam favet processumque vult—which are the only examples I have found in Cicero, and Meusel shows none for Caesar. It is plural in Sen. Dial. 9, 2, 11 and 11, 9, 4.

procurrere: Ep. 66, 21 ad omne pulchrum. Ep. 71, 30 ad omnes casus. Ep. 101, 4 in ipso procurrentis pecuniae impetu; which probably involves the idea of a stream.

prodire: Ep. 71, 35 inperfecta necesse est labent et modo prodeant, modo sublabantur. Ep. 83, 20 omne vitium laxatur et prodit. Ep. 90, 25 (*inventa*, subject). Ep. 97, 12 bona conscientia prodire vult.

profectus (subst.): Ep. 11, 1; 20, 1; 33, 7; 71, 35; 72, 9; 79, 14; 95, 36 magnosque profectus adsecuti sunt (the rare plural is to be noted); 100, 11; 108, 6; 124, 1. See Antib.[1], II, p. 391.

proficere: Ep. 111, 4 ludit istis (sc. cavillationibus) animus, non proficit. Ep. 123, 8 horum sermo multum nocet. Nam etiam si non statim profecit, semina in animo relinquit sequiturque nos. The following examples are in the present participle: Ep. 35, 4; 71, 30; 75, 8 (also, the pres. indic.); 75, 10; 75, 12; 82, 9; 109, 15.

proficisci: Ep. 94, 50 (see under *via*). Ep. 95, 48 (*humanum genus*, subject).

properare: Ep. 32, 3 propera ergo, Lucili. In the context occur *celeritati, instaret, adventare, fugientium, accelera, evade.* Ep. 35, 4 propera ad me, sed ad te prius. Ep. 117, 30. In all of the following examples the present participle is used: Ep. 22, 3 (occasio); 89, 1 (ad sapientiam); 91, 6 (mala); 94, 56 (mundus); 120, 18 (see *peregrinus*); 124, 21 moratur ad prava properantes.

prosequi: Ep. 78, 23 cenam culina prosequitur. Ep. 98, 1 (*gaudium*, subject) ad extremum usque prosequitur. Ep. 123, 9 (*sonus*, subject). See also under "Life, Death, Burial," p. 38.

recedere: Ep. 7, 8 recede in te ipsum. Ep. 22, 9 ab his (i. e., pretiis occupationum) . . . inviti homines recedunt. Ep. 74, 29 si (virtus) in se recessit. Ep. 85, 16 animo recedente. Ep. 88, 42 quantum ab usu recedentis (gen. sing. neut.). Ep. 90, 3 ab hac (i. e., philosophia) numquam

recedit religio. Ep. 90, 17 loca, quae . . . in specum recesserunt. Ep. 90, 19 recessit . . . ille naturalis modus. Ep. 92, 3 voluntas . . . intenta rationi nec umquam ab illa recedens. Ep. 99, 32 a te recessisti. Ep. 103, 4 in philosophiam. Ep. 116, 6 quantum possumus, nos a lubrico recedamus. Ep. 117, 19 ista iam a formatione morum recesserunt. Ep. 123, 13 ab imitantibus recedamus.

rector: Ep. 65, 23 deus ista (i. e., the universe) temperat, quae circumfusa rectorem secuntur et ducem. Ep. 85, 38 bonorum rector est, malorum victor. Ep. 90, 4 (hominum).

rectrix: Ep. 85, 32 (sapientia).

recurrere: Ep. 123, 9 (*sonus*, subject).

redire: Ep. 90, 29 (sapientia) ad initia . . . rerum redit. Ep. 94, 7 (mors) ad neminem redit.

reducere: Ep. 36, 10 nos in lucem . . . dies . . . reduceret. Ep. 50, 5 ad naturam. Ep. 56, 12 ingenium . . . nec sese adhuc reduxit introrsus. Ep. 93, 9 (see *inducere*). Ep. 94, 26 ad memoriam reducendus es. Ep. 95, 32 animus ad frugalitatem . . . reducendus.

regere: Ep. 94, 51, in connection with *via*. For use in the sense 'rule, govern,' see p. 137.

resistere, 'stop': Ep. 74, 11 (*voluntas*, subject). Ep. 83, 17 citra ebrietatem resistit.

reverti: Ep. 81, 19 (see *circuitus*). Ep. 99, 12 melius se habere eum, cui cito reverti ('die') licet. Ep. 99, 23 (memoria) ad te saepius revertetur. Ep. 104, 4 ingentis animi est aliena causa ad vitam reverti.

ruere: Ep. 40, 5 verborum . . . ruentium strepitus. Ep. 89, 15 ad agenda ire, non ruere. Ep. 91, 7 regna . . . inpellente nullo ruunt.

salebra: Ep. 114, 15 (of literary composition) nolunt sine salebra esse iuncturam. Seneca uses the word in a literal sense in N. Q. 6, 22, 1. The only instances of its application to language given by Lexx. are Cic. Fin. 2, 10, 30 and 5, 28, 84, and Or. 12, 39 (which are the only examples for Cicero shown by Merguet, and Meusel gives no instances for Caesar); Mart. 11, 90, 1 f. carmina nulla probas, molli quae limite currunt, | sed quae per salebras, altaque saxa cadunt. Cf. also Val. Max. 9, 12, ext. 6 senile guttur salebris spiritus gravavit.

salebrosus: Ep. 100, 7 (compositio) Asinii salebrosa et exiliens. See Antib.[1], II, p. 528.

sarcina: Ep. 15, 2 maiore corporis sarcina animus eliditur. Ep. 22, 13 alienas sarcinas. Ep. 25, 4 sarcinas contrahe. Ep. 44, 7 sollicitudinis colligunt causas et per insidiosum iter vitae non tantum ferunt sarcinas, sed trahunt. Ep. 65, 16 (animus) gravi sarcina pressus. Ep. 102, 24, of the body, as a burden to be laid aside at death. The metaphor is skillfully developed through the next two sections.

scrupulus: Ep. 13, 13 statim in timorem vertit scrupulus.

secedere: Ep. 67, 12 ab opinionibus volgi. Ep. 117, 4.

sectari: Ep. 6, 5 dum passim profutura sectaris. Ep. 124, 1 tam magna sectari. In a tropical sense this verb is given only once for Caesar, by Meusel, (B. G. 6, 35, 8; *praedam*, object); and not at all for Cicero by

Merguet, although there are several instances of its literal use by him. Most of the examples of its tropical use given by Lexx. are post-Augustan.

seducere: Ep. 90, 38 avaritia . . . seducere aliquid cupit.

sequi: Ep. 19, 4 sequetur, quocumque fugeris, multum pristinae lucis. Ep. 49, 9 mors me sequitur. Ep. 50, 4 (*animi*, subject). Ep. 65, 23 (see *rector*). Ep. 77, 13 (see *comitari*). Ep. 77, 15 puta nolle te sequi: duceris. Ep. 79, 18 (virtutem). Ep. 80, 1 (see *procedere*). Ep. 87, 7 (*supellex*, subject). Ep. 90, 4 *naturam;* also, 90, 16; 90, 34; 98, 14. Ep. 97, 14 (*poenae*, subject) Ep. 98, 4 rerumque casum sequentium. Ep. 99, 6 quos amisimus, sequimur. Ep. 104, 17 mala te tua sequuntur. Ep. 104, 23 mundo, quem quantum mortalium passibus licet, sequitur aemulaturque. Ep. 106, 1. Ep. 118, 17. Ep. 123, 8 (*sonus*, subject).

sternere viam: Ep. 88, 3 quid horum ad virtutem viam sternit?

supergredi: Ep. 32, 5 necessitates supergressus est.

subducere: Ep. 1, 1 quaedam (sc. tempora) subducuntur. Ep. 7, 6 subducendus populo est tener animus. Ep. 19, 1 subduc te istis occupationibus. Ep. 26, 4 lenis haec est via, subduci (sc. e vita). Ep. 30, 12 non repente avulsum vitae, sed minutatim subductum. Ep. 58, 5 aliqua (sc. verba) nobis subducta sunt. Ep. 74, 28 si (virtus) . . . ex regio in humile subducitur. Ep. 82, 4 in altum subducta vitae quies. Ep. 97, 12 omnes peccata . . . ipsa subducunt. Ep. 102, 28 subduc te voluptati; but the text is doubtful (see Hense's ap. crit.). Ep. 104, 12 ipsi nobis furto subducimur. Ep. 119, 11 ille, quem nos et populo et fortunae subduximus.

subire: Ep. 74, 23 debilitas pro illa (sc. velocitate) subit. Ep. 120, 19 quidni subiret nos species non usitatae indolis? Ep. 123, 14 in voluptates descenditur, in aspera et dura subeundum est.

tendere: Ep. 49, 12 (see *devia*). Ep. 81, 20 ad honestum consilium per mediam infamiam tendam. Ep. 89, 4 (see *pervenire*). Ep. 90, 27 ad beatum statum tendit (sapientia). Ep. 99, 7, in a description of 'the journey of life.' Ep. 118, 9 animi tendentis (ad bonum).

tenor: Ep. 46, 2 (of the style of Lucilius's book) non fuit impetus, sed tenor; cf. Ep. 23, 7 ex placido vitae et continuo tenore unam prementis viam.

trames: Ep. 84, 13 quaecumque videntur eminere in rebus humanis . . . per difficiles tamen et arduos tramites adeuntur. The whole context is a beautiful metaphor of 'climbing to the heights.'

transcurrere: Ep. 1, 3 (*vita*, subject). Ep. 117, 30 transcurramus sollertissimas nugas.

transire: Ep. 35, 4 (sapiens) commovetur quidem, non tamen transit. Ep. 36, 1. Ep. 41, 5 animum . . . omnia tamquam minora transeuntem. Ep. 54, 2 pericula per me transierunt. Ep. 91, 5 auxilia securitatis in metum transeunt. Ep. 93, 10 (of death) etiam si nusquam transiturus excedo. Ep. 94, 25. Ep. 99, 9. Ep. 99, 10 (of passing to another subject). Ep. 99, 18 corpus e complexu nostro in ignem transiturum. Ep. 102, 2 (of death); similarly, 102, 24. Ep. 104, 21 ad meliores transi: cum Catonibus vive. Ep. 113, 11 in aliud animal. Ep. 114, 21 nolunt facere quicquam, quod hominum oculis transire liceat. Ep. 118, 3 nihil petere et tota fortunae comitia transire.

transitus: Ep. 2, 3 nihil tam utile est, ut transitu prosit. Ep. 95, 36 ingenium . . . salutaria in transitu rapuit.

vadere: Ep. 80, 1 (see *procedere*). Ep. 92, 31 (*animus*, subject). Ep. 93, 9 (*sidera*, subject). Cf. *evadere* under "General Notions," p. 177.

vagari: Ep. 35, 4. Ep. 71, 29 ne extra rerum naturam vagari virtus nostra videatur. Ep. 88, 34 (animus) emissus vagetur in toto. Ep. 94, 1 ceteras (partes philosophiae) quasi extra utilitatem nostram vagantes. Ep. 120, 1 epistula tua per plures quaestiunculas vagata est.

vagus: Ep. 2, 2 vide, ne ista lectio auctorum multorum . . . habeat aliquid vagum et instabile. Ep. 23, 7 (of people who are continually changing their plans). Ep. 32, 5 (cogitationes). Ep. 85, 7 (inconstantia). Ep. 95, 45 vita sine proposito vaga est; but the context shows that the metaphor here is rather from travelling by sea.

venire: Ep. 70, 15 (of birth). Ep. 88, 29 (*temperantia*, subject). Ep. 88, 32 veniri ad sapientiam. Ep. 89, 6 illa (i. e., philosophia) venit, ad hanc (i. e., sapientiam) venitur. This is Hense's reading for "itur." Ep. 99, 23 (*memoria*, subject). Ep. 100, 2 (oratio) non sine cursu . . . veniens.

vestigia: Ep. 33, 10 priorum. Ep. 40, 1 litterae, quae vera amici absentis vestigia. . . adferunt. Ep. 79, 16 per eadem ire vestigia.

via: Ep. 5, 2; 12, 10; 15, 8; 16, 9; 20, 2 (see *gradus*); 22, 3; 23, 7 (see *tenor*); 24, 2; 25, 1; 26, 4 (see *subducere*); 29, 12; 33, 11; 37, 4; 62, 3; 66, 44; 70, 14; 70, 16; 74, 6; 77, 3 (see *viaticum*); 79, 2; 80, 1 (see *procedere*); 84, 13; 88, 3; 90, 27; 91, 5; 91, 12; 92, 30; 94, 32; 94, 50-51 (a well-sustained metaphor of the 'road to wisdom'); 94, 54; 98, 14; 102, 20; 102, 28; 107, 2 (introducing a beautifully detailed description of the 'journey of life'); 109, 5; 113, 26; 114, 4; 117, 21, 117, 23; 122, 9; 122, 19.

viaticum: Ep. 17, 7 licet ad philosophiam etiam sine viatico pervenire. Ep. 26, 8 huic epistulae viaticum dandum est. Ep. 77, 3 plus iam mihi superesset viatici quam viae; cf. Cic. Sen. 18, 66.

Comparisons: Ep. 2, 2, those who spend their lives in foreign TRAVEL have many places of entertainment, but no friendships; the same must befall those who, in their reading, do not attach themselves intimately to some one man of genius; Ep. 45, 1 (reading compared to travelling); Ep. 49, 1 'it is the man who is travelling at leisure who can stop to attend to trifles; I have no time for discussing sophistic subtleties.' Ep. 77, 4 (life compared to a JOURNEY; inserted in a group of corresponding metaphors); Ep. 120, 18 (the last day of life compared to the last step in a tiresome journey. Ep. 55, 2 (a formal comparison of a beach to a narrow ROAD); Ep. 89, 8

(the way to virtue contrasted with roads to cities); Ep. 96, 3 (life with its troubles compared to a road with dust, mire, and rain). Ep. 107, 2 (the troubles of life compared to the annoyances and dangers of a public STREET). Ep. 102, 24 (the circumstances of life compared to LUGGAGE; leading to quite an extended metaphor in sectt. 25-26). Ep. 40, 14 (language compared to GAIT; for possible word-play in *oratio pressa,* cf. H. Lex. s. v. premo (pressus) I. A; B; II. A); Ep. 114, 3, if the gait is affected by the condition of the soul, much more is the intellect so affected. Ep. 40, 7 (rapid speech compared to RUNNING down a slope).

(d) NAVIGATION

That Seneca was not a good sailor is very evident from the opening sections of Ep. 53, which he begins with the sentence "Quid non potest mihi persuaderi, cui persuasum est ut navigarem?" and, after a feeling description of his experiences during a storm and his demand of the pilot "ut me in aliquo litore exponeret," he concludes by saying (sect. 4) that he fully understands why it took Ulysses so long to reach Ithaca; "et ego quocumque navigare debuero, vicensimo anno perveniam." [1] In spite of this, however, he draws quite largely upon the nautical sphere for illustrative material, especially in his comparisons, some of which are very beautifully worked out. The profession of the pilot seems to have especially impressed his imagination, for 11 of the 26 comparisons are connected with that phase of the sailor's life. O. Schmidt, in his dissertation on metaphor and comparison in Lucian, cited on p. 11, calls attention to the fact that nautical figures among the ancients were especially characteristic of poetry, and usually had a serious or even tragic tone. Seneca's examples are:

abscondere: Ep. 70, 2 (in connection with a comparison of life to a

[1] See J. C. ROLFE, "Some References to Seasickness in the Greek and Latin Writers," in A. J. P. XXV (1904), p. 192 ff.

voyage) pueritiam abscondimus (i. e., 'we lose sight of'). See Antib.[1], I, p. 53 f.

agere transversos: Ep. 8, 4 cum coepit transversos agere felicitas.

agitare (cf. H. Lex., s. v., II. B): Ep. 32, 5 vagis cogitationibus agitata mens. Ep. 74, 31 vultus agitabitur. Ep. 108, 22 agitatiorem . . . animum.

allidere: Ep. 8, 4 (*fortuna*, subject).

cursus: Ep. 16, 3 (see *gubernaculum*). Ep. 111, 4 secundo cursu vita procedit.

fretum: Ep. 19, 2 in freto viximus, moriamur in portu.

gubernaculum: Ep. 16, 3 (philosophia) sedet ad gubernaculum et per ancipitia fluctuantium derigit cursum. Ep. 107, 10 Iovem, cuius gubernaculo moles ista derigitur.

inhibere (see Cic. Att. 13, 21, 3): Ep. 29, 8 (*vitia*, object). Ep. 121, 4 (*adfectus*, object). Cf. Sen. Herc. Oet. 1029. The only other authors cited by Lexx. for the tropical use of this verb are Catullus, Livy, Petronius, Persius, the elder Pliny, and Quintilian.

legere terram: Ep. 19, 9 (see *velum*).

naufragium: Ep. 87, 1 naufragium, antequam navem ascenderem, feci. Ep. 88, 7 (in a series of comparisons with Ulysses). Cf. Sen. Epigr. 6, 4 f. Crispe . . . | naufragio litus tutaque terra meo (by which Seneca refers to the 'wreck of his fortunes' at his banishment).

naufragus: Ep. 74, 4 (applied to the victims of popular disapproval). Ep. 88, 7 (see *navigare*).

navigare: Ep. 57, 1 (applied to travelling on a muddy road). Ep. 88, 7 doce . . . quomodo ad haec tam honesta vel naufragus navigem.

portus: Ep. 19, 2 (see *fretum*). Ep. 72, 10 (of those who are 'amusing themselves with philosophy') nondum in sicco, iam in portu sunt. Ep. 90, 7 vivaria piscium in hoc clausa, ut . . . pelago saeviente haberet luxuria portus suos. Ep. 104, 22 vitae fluctuantis et turbidae portus; cf. Sen. Dial. 7, 19, 1 aetatis in portu et ad ancoram actae, and Ter. Andr. 480 ego in portu navigo.

praenavigare: Ep. 70, 2 praenavigavimus . . . vitam. The metaphor continues as far as sect. 4.

specula: Ep. 91, 11 altissimos vertices (sc. montium), solacia navigantium ac speculas.

velum: Ep. 19, 9 hic te exitus manet, nisi iam contrahes vela, nisi . . . terram leges.

For *tranquillitas* and *tranquillum*, see p. 171.

Comparisons: Ep. 30, 3 (a man bearing up against disease and age compared to a PILOT guiding a disabled ship). Ep. 73, 12, of two good men, he is not the better who is the more wealthy, any more than, of two equally skilful pilots, he is the better who has the larger and more showy ship. Ep. 75, 6 (a doctor compared to a pilot). In Ep. 85, 30-37 the com-

parison of a wise man to a pilot is quoted and criticized. In Ep. 87, 15 and 17 *ars gubernandi* is mentioned among other illustrations in refutation of the fallacious proposition, " what can happen to any base and vile person is not good." Ep. 95, 7 (the *artifex vivendi* compared to a pilot). Ep. 97, 10-11 (moral failure compared to a mistake of a pilot). Ep. 108, 37 (a teacher compared to a pilot). Ep. 109, 14, a wise man needs the advice of others, as he needs a pilot. Ep. 121, 5 (an animal, to a pilot). Ep. 14, 15 'a SHIP is sometimes lost in the harbour, but what do you think would happen in mid-sea? If a man is not safe even in retirement, how much more exposed to danger would he be in active life?' Ep. 30, 2 (an old man's body compared to a leaky ship). Ep. 43, 2 ' measure yourself by the place where you are; the ship which is large in a river is very small at sea.' The same comparison is continued in the next sentence, " the rudder which is large for one ship is small for another." Ep. 70, 11 (choosing the method of one's death compared to choosing a ship). Ep. 76, 13-15 (man compared to a ship). Ep. 88, 31, *liberalia studia* are to virtue what *ligna* are to a ship. Ep. 108, 37 (life compared to a ship). Ep. 81, 2, we should not cease to be kind because our kindness has been met by ingratitude; men try the sea again after they have been SHIPWRECKED. Ep. 28, 3, it is foolish to try to get rid of the burdens of the mind by travelling; they rather become worse, as the LOAD of a ship is less dangerous when still than when rolling about. Ep. 71, 3 (life without a guiding principle compared to sailing with no PORT in view). Ep. 87, 28 (the pursuit of virtue compared to a VOYAGE). Ep. 95, 45 (the *summum bonum* compared to the star by which sailors STEER). Ep. 14, 7-8, the wise man will not provoke the wrath of the powerful, just as he avoids the GALE in sailing. This leads to a description of the voyage to Sicily, after which Seneca returns to ' the wise man.' Ep. 74, 4 (popular disapproval compared to a gale). Ep. 70, 3-4 (life compared to WINDS). This concludes a long naval metaphor, beginning in sect. 2. Ep. 73, 5 (gratitude to good rulers compared to gratitude to NEPTUNE).

I. WARFARE

As is natural in a Roman, warfare and fighting are the origin of many figurative expressions in our author; cf. Ep. 96, 5 vivere, Lucili, militare est. Here, as in several other sections, the most notable feature is the large number of different terms which are employed. Some of the comparisons are very effectively developed and applied.

The metaphors include:

acies: Ep. 85, 1 aciem . . . pro dis hominibusque susceptam.

adiutorium: Ep. 27, 5 aliud litterarum genus adiutorium admittit (res). Ep. 31, 5 sine adiutorio ignis nihil calidum est. Ep. 88, 25 cibus adiutorium corporis. Cf. Vell. 2, 112, 4 Thracum manum . . . in adiutorium eius belli . . . trahebat. The word is rare outside of Seneca and Quintilian.

agere pacem: Ep. 94, 57 numquam pacem agens ferrum.

agmen: Ep. 12, 8 ordinandus est dies omnis, tamquam cogat agmen. Ep. 104, 19 agmine facto gens illuc humana pergeret. Ep. 108, 38 Chrysippus et Posidonius et ingens agmen nostrorum (according to Bücheler's emendation for "non" of the MSS.) tot ac talium.

arma: Ep. 117, 7 nostris incipiamus armis confligere.

armare: Ep. 70, 18 ad contemptum nos doloris armavimus. Ep. 74, 21 ama rationem! Huius te amor contra durissima armabit. Ep. 95, 29 morbi . . . adversus quos et medicina armare se coepit. Ep. 121, 21 animalia armata ad nocendum.

arx: Ep. 82, 5 in insuperabili loco stat animus, qui externa deseruit, et arce se sua vindicat. Cf. G. O. Berg, "Metaphor and Comparison in the Dialogues of Plato," p. 48.

auxilium: Ep. 2, 4 adversus mortem. Ep. 13, 3 accipe a me auxilia, quibus munire te possis. Ep. 52, 7 (see *pugnare*).

bellum: Ep. 51, 8 fortuna mecum bellum gerit. Ep. 87, 9 bellum . . . cum moribus gessit (Cato).

canere: Ep. 56, 11 si receptui cecinimus.

castra: Ep. 2, 5 (of his quotations from Epicurus) soleo enim et in aliena castra transire, non tamquam transfuga, sed tamquam explorator. Ep. 51, 11 (applied to the villas of Marius, Pompey, and Caesar, near Baiae). Ep. 83, 5 primum ad Tiberim transtuli castra, deinde ad hoc solium.

claudere: Ep. 17, 11 epistulam claudere. This use of the verb may have grown out of the military phrase with *agmen* found in the classical period. To the statement of Antib.[1], I, p. 289, "Nicht verwerflich ist es in der Bedeutung *endigen, beschliessen*, wiewohl nur *N.Kl.* bei Quintil.," might have been added some reference to instances in the poets Horace

(lustrum), Ovid (epistolam; opus), Lucan (ius), Statius (bella), Silius Italicus (labores), and Martial (coenas).

cohors: Ep. 22, 11 Stoicorum.

commeatus: Ep. 54, 1 longum mihi commeatum dederat mala valitudo.

confligere: Ep. 117, 7 (see *arma*).

confugere: Ep. 83, 13 ad vetera. Ep. 98, 16 tam turpe putat mortem fugere quam ad mortem confugere.

congredi: Ep. 64, 4 quid cessas, fortuna? Congredere.

conserere manum: Ep. 13, 1 (cum fortuna).

constituere: Ep. 24, 3 singula ista (sc. tormenta) constitue ('draw up, set in order').

contubernalis: Ep. 17, 4 quare hanc (i. e., paupertatem) recuses contubernalem?

contubernium: Ep. 6, 6 magnos viros non schola Epicuri sed contubernium fecit. Ep. 20, 10 divitiarum. Ep. 33, 4 (see *ductus*). Ep. 70, 17 (of the body). Ep. 95, 10 intra contubernium mortale. Ep. 102, 27 ex contubernio . . . ventris. Ep. 107, 3 in hoc contubernio (sc. luctus, curarum, morborum senectutisque) vita degenda est. Cf. Sen. Dial. 6, 10, 4 iam contubernia ista sublato clamore solventur.

debellare: Ep. 45, 9 tela (fortunae), quibus genus humanum debellatur. Ep. 51, 6 (see *militare*). Ep. 78, 6 debellata fortuna est.

derigere: Ep. 107, 5 (see *telum*).

deserere: Ep. 82, 5 (see *arx*). Ep. 122, 5 vitia . . . debitum ordinem deserunt.

despoliare: Ep. 80, 8 istorum personata felicitas est. Contemnes illos, si despoliaveris.

diripere: Ep. 90, 40 terra . . . in usus populorum non diripientium larga.

domare: Ep. 83, 22 (ebrietas) invictos acie mero domuit. For its use in a different sphere, see p. 154.

ductus: Ep. 33, 4 omnia quae quisquam in illo contubernio (i. e., in the school of Epicurus) locutus est, unius ductu et auspiciis dicta sunt.

effugere: Ep. 37, 3 effugere non potes necessitates, potes vincere. Ep. 49, 10 effice, ut ego mortem non fugiam, vita me non effugiat. Ep. 53, 5 (*stomachus*, subject; *nausiam*, object). Ep. 54, 7 necessitatem. Ep. 70, 23 (of a criminal who committed suicide by breaking his neck in the wheel of the death-cart) eodem vehiculo, quo ad poenam ferebatur, effugit. Ep. 88, 11 si quid decempedam effugit. Ep. 88, 34 (*animus*, subject). Ep. 94, 18 remedio, quo purgetur acies ('sight') et officientem sibi moram effugiat. Ep. 95, 41 res . . . reprehensionem effugit. Ep. 97, 16 scelera legem et vindicem effugiunt. Ep. 99, 30 effugit enim maximum mortis incommodum.

emunire: Ep. 82, 4 emunita et in altum subducta vitae quies. The only similar example given by Lexx. is Sen. Contr. 3, 17, 10, p. 266 Bip. (= VII, 2 (17), 10 Kiess.) olim iam adversum hunc metum emunivit animum.

exarmare, in Ep. 30, 3, is used absolutely in the sense 'lose his rigging,'

with *gubernator* as subject. The only similar instance cited by Lexx. is Dig. 14, 2, 2, sect. 1, with *navis* as subject; but the passive participle in agreement with *navis* is found in Sen. Contr. VII, 1 (16), 9 Kiess. and Sen. Dial. 12, 19, 7; cf. also Sen. Ep. 85, 34 (tempestas) quae aut refert illum (sc. gubernatorem) aut detinet et exarmat. Ep. 104, 31 utrumque (i. e., Caesarem Pompeiumque) exarmat (Cato); cf. Antib.[1], I, p. 534.

exauctoratus ('honorably discharged'): Ep. 32, 5 exauctoratus ac liber, qui vivit vita peracta.

excubare: Ep. 102, 21 lumina (i. e., sidera) in actus suos excubant.

expeditio: Ep. 45, 2 (referring to a visit to Lucilius) hanc senilem expeditionem indixissem mihi.

expeditus: Ep. 48, 9 vita. Ep. 74, 30 (see *procinctus*). Ep. 90, 13 sapiens . . . esse quam expeditissimus cupiat. Ep. 94, 29 quaedam . . . in animo . . ., quae incipiunt in expeditio esse, cum dicta sunt.

explorator: Ep. 2, 5 (see *castra*).

expugnare: Ep. 50, 6 (*opera* and *cura*, subjects). Ep. 87, 41 (*adfectus*, object). Ep. 91, 12 (*vetustas*, subject). Ep. 94, 21 (quoted from Aristo) (*praecepta*, subject; *opiniones*, object).

fuga: Ep. 22, 10 rerum. Ep. 124, 3 (sensibus) tradidisti adpetitionis et fugae arbitrium.

fugare: Ep. 7, 1 aliquid ex iis, quae fugavi, redit. Ep. 106, 5 adfectus . . . fugent sanguinem. Ep. 123, 13 duo esse genera rerum, quae nos aut invitent aut fugent.

fugax: In Ep. 1, 3 time is described as *res fugax ac lubrica*; cf. Sen. Phaed. 773 res est forma fugax. Ep. 18, 10 (voluptas). Ep. 58, 23 amamus rem fugacissimam, corpus. Ep. 74, 18 (bona). The tropical use of this word is shown by Lexx. only for Cicero (Fam. 10, 12, 5, ἅπ. λεγ.), Horace (Odes), Ovid, the two Plinys (by the younger in a poetic quotation), and Seneca; add Petronius, Sat. 124, line 250 (also in a poetic passage). Even in a literal sense it is almost confined to poetry and post-Augustan prose.

fugere: Ep. 12, 4 (*poma*, subject). Ep. 22, 7 laborem. Ep. 24, 25 e vita. Ep. 24, 26 in orbem nexa sunt omnia, fugiunt ac sequuntur. Ep. 27, 2 (*voluptates*, subject). Ep. 40, 3 non traditur, quod fugit. Ep. 49, 9 (*vita*, subject). Ep. 49, 10 (see *effugere*). Ep. 82, 6 adpetenda ac fugienda discernat. Ep. 94, 8 turpitudinem. Ep. 98, 16 (see *confugere*). Ep. 104, 1 (*urbem* and *febrem*, objects). Ep. 104, 10 (*fides*, subject). Ep. 108, 16 (*balneum*, object). Ep. 118, 5 petuntque mox fugienda aut etiam fastidienda.

impetus: Ep. 7, 6 vitiorum. Ep. 7, 7 moribus . . ., in quos . . . factus est impetus. Ep. 95, 17 (febrium saevientium). Ep. 104, 13 amoris. Ep. 110, 7 (see *incursitare*). Only those examples are here included which involve the idea of hostility; for others, see under "Words indicating General Actions," p. 178.

incidere: Ep. 103, 1 (see *insidiari*).

incurrere: Ep. 91, 5 (*fortuna*, subject). Ep. 96, 1 (*damna*, *vulnera*, *labores*, *metus*, subjects). Ep. 108, 19 in parentis animam.

incursio: Ep. 67, 14 fortunae incursionibus.

incursitare: Ep. 110, 7 tota vita incursitamus . . . Vides autem, quam sit furiosa res in tenebris impetus. The context here does not show that any idea of attacking is involved in this example, but Seneca uses the word elsewhere in a hostile sense. It seems to have been coined by him, and is cited from no other author. See Antib.[1], I, p. 720.

inexpugnabilis: Ep. 57, 4 adfectio inexpugnabilis rationi.

insidiae: Ep. 8, 3 munera ista fortunae putatis? Insidiae sunt.

insidiari: Ep. 103, 1 incendium dico, ruinam, alia quae nobis incidunt, non insidiantur.

insidiosus: Ep. 15, 11 ista insidiosa bona. The only examples of this word applied to inanimate objects and abstracts that are given by Lexx. are Cic. Att. 8, 16, 2 (clementia); Ov. M. 14, 294 (pocula); id. Her. 20, 212 (19, 210 Ehw.) (verba); Pliny, N. H. 3, 78 (Capraria); id. ib. 29, 28 (condicio).

instructus: Ep. 24, 5 (see *subornatus*).

invictus: Ep. 66, 13 manūs. Ep. 66, 23 opera virtutis. Ep. 77, 12 series. Ep. 85, 29 invictus ex alto dolores suos spectat. Ep. 98, 10 nihil . . . aeternum et invictum est.

miles: Ep. 120, 12 vir ille perfectus . . . civem esse se universi et militem credens labores velut imperatos subiit.

militare: Ep. 48, 10 contra fortunam. Ep. 51, 6 nobis quoque militandum est, et quidem genere militiae, quo numquam quies, numquam otium datur. Debellandae sunt in primis voluptates. Ep. 96, 5 vivere . . . militare est.

militia: Ep. 37, 1 (see *sacramentum*). Ep. 51, 6 (see *militare*).

missile: Ep. 74, 6 ad haec, quae a fortuna sparguntur, sinum expandit et sollicitus missilia eius expectat.

munimentum: Ep. 8, 5 domus munimentum sit adversus infesta corporis. Ep. 95, 14 (see *petere*). Ep. 113, 27 quid est fortitudo? Munimentum humanae imbecillitatis inexpugnabile; the metaphor runs through several lines and is continued in sect. 28 by a quotation from Posidonius.

munire: Ep. 13, 3 (see *auxilium*). Ep. 95, 12 decreta sunt, quae muniunt; cf. Firm. Math. 2, 23, 1 ut iste institutionis liber plena matheseos substantia muniatur.

munitio: Ep. 74, 22 non faciet vos haec munitio tutos a fortuna.

murus: Ep. 82, 5 philosophia circumdanda est, inexpugnabilis murus; the resulting metaphor of the 'assault by fortune' runs through this sentence and the next.

obsidere (ops-): Ep. 19, 11 homo . . . bonis suis obsessus; cf. Sen. Tro. 989 obsessa videor cladibus, and Herc. Fur. 1112 pectora tantis obsessa malis. Ep. 76, 25 (animas) clausas et opsessas. Ep. 95, 4 si animum opiniones obsident pravae; cf. Sen. Phaed. 560 obsedit animos, and Ag. 136 mentis obsessae. Ep. 95, 36 mala consuetudine obsessis. In Ep. 108, 3 scholam . . . opsideremus, we have an instance of the rare use of the active of this verb transitively and in a literal sense. The only parallels given by Lexx. are Plaut. Rud. 698; Cic. Div. 2, 56, 115 (in a poetic quotation); Pliny, N. H. 11, 62; and Sil. 8, 634. Its corresponding use with the dative is confined to poetry.

ordinare: Ep. 10, 2 (inprudentes) cupiditates inprobas ordinant; cf. Sen. Dial. 7, 6 (animus) spes suas ordinet. Ep. 12, 8 (see *agmen*). Ep. 93, 9 (natura) ordinet mundum.

pacatus: Ep. 66, 24 rem . . . hilarem ac pacatam.

pax: Ep. 28, 7 (see *pugna*). Ep. 89, 22 nullis animalibus nisi ex fastidio pax est. Seneca means that appetite spares nothing that is desirable, in its search for dainties. Bücheler conjectures "parcit." Ep. 95, 31, man should be ashamed to wage war, *cum inter se etiam mutis ac feris pax sit.*

petere: Ep. 95, 14 necesse est tanto operosiora esse munimenta, quanto vehementiora sunt, quibus petimur. Ep. 123, 13 adversus petentia concitemur. For use in a different sense, see p. 24.

praeda: Ep. 19, 4 amicitia olim petebatur (sc. a clientibus), nunc praeda.

praesidium: Ep. 94, 31 (indoles) contra prava nititur, nancta vero praesidium.

procinctus: Ep. 74, 30 honestum . . . expeditum est, interritum est, in procinctu stat. Cf. Gloss. Philox, 160, 7 G., and Laelius Felix ap. Gell. 15, 27, 3. See also Antib.[1], II, p. 387 and Otto, "Sprichwörter," p. 288.

prodere: Ep. 114, 22 mens . . . prodita est.

profugere: Ep. 117, 21 ultimum ac necessarium non expectem, sed . . . profugiam.

provocare: Ep. 64, 4 libet omnis casus provocare. Ep. 82, 7 facile provocabas mala absentia. Ep. 88, 29 fortitudo . . . terribilia . . . provocat. Ep. 120, 19 Licinum divitiis, Apicium cenis, Maecenatem deliciis provocant.

pugna: Ep. 28, 7 sapiens feret ista, non eliget, et malet in pace esse quam in pugna. Ep. 117, 25 cum signum pugnae acceperis.

pugnare: Ep. 45, 7 pugnant vota nostra cum votis, consilia cum consiliis, cf. Hor. Ep. 1, 1, 97 (sententia secum); Ov. M. 1, 19 frigida pugnabant calidis, umentia siccis, | mollia cum duris; Sil. 10, 283 (monitis furor). Ep. 52, 7 imus per obstantia. Itaque pugnemus, aliquorum invocemus auxilium. Ep. 78, 15 (contra difficultates). Ep. 118, 2 quis (candidatus) alienis, quis suis viribus pugnet. Ep. 122, 5 vitia contra naturam pugnant. Ep. 123, 13 in contrarium.

pugnax: Ep. 66, 12 animi magnitudo . . . pugnax et intenta.

pulvis: Ep. 51, 10 in primo deficit pulvere; cf. Cic. De Or. 1, 34, 157 educenda deinde dictiost . . . medium in agmen, in pulverem, in clamorem.

rapina: Ep. 14, 13 rapinam rei publicae. Ep. 104, 12 omnis hora te mutat: sed in aliis rapina facilius apparet.

raptum: Ep. 70, 28 (of suicide) iniuriosum est rapto vivere, at contra pulcherrimum mori rapto.

rebellare: Ep. 69, 3 cito rebellat adfectus.

receptus: Ep. 56, 11 (see *canere*).

refugere: Ep. 88, 5 (*voluptates*, object). Ep. 120, 6 non aliter refugit divitias quam venenum. Ep. 121, 17 dolorem. Ep. 124, 1 (borrowed from Verg. G. 1, 176 f.). Cf. Antib.[1], II, p. 492.

repellere: Ep. 59, 9 (stultitiam). Ep. 94, 55 monitionibus . . . opini-

ones . . . repellantur. Ep. 117, 21 quemadmodum quae me ex transverso feriunt aguntque, procul a me repellam.

repugnare: Ep. 22, 4 est aliquid, etiam si non repugnare, subsistere. Ep. 92, 5 fortuitis repugnantibus. Ep. 97, 14 hoc ego repugnare sectae nostrae . . . non iudico. Ep. 111, 1 nomini . . . repugnatum est. Ep. 123, 16 paupertas nulli malum est nisi repugnanti.

sacramentum: Ep. 37, 1 quod maximum vinculum est ad bonam mentem, promisisti virum bonum, sacramento rogatus es. Deridebit te, si quis tibi dixerit mollem esse militiam et facilem.

signum: Ep. 90, 8 avaritiae signum dare. Ep. 117, 25 (see *pugna*).

statio: Ep. 120, 18 animus . . . in hac statione qua positus est, honeste se . . . gerat.

stipendium: Ep. 93, 4 functum omnibus vitae humanae stipendiis.

subornatus: Ep. 24, 5 hominem non eruditum nec ullis praeceptis contra mortem aut dolorem subornatum, militari tantum robore instructum.

subsidium: Ep. 88, 32 memoria . . ., quae nullum extra se subsidium habet.

superare: Ep. 78, 20 morbum posse superari.

telum: Ep. 18, 11 praeoccupare tela fortunae. Ep. 45, 9 (see *debellare*); the metaphor of *fortuna* hurling her weapon is carried through several lines. Ep. 70, 19 quae naturā non erant noxia, vi sua tela fecerunt (homines). Ep. 74, 4 invidia, perniciosum optimis telum. Ep. 85, 26 mortem, vincla, ignes, alia tela fortunae. Ep. 99, 32 (fortunae). Ep. 102, 7 in *nos* nostra tela mittuntur. Ep. 104, 22 tela fortunae adverso pectore excipere. In Ep. 107, 5, even if we do not accept the probable conjecture of Bücheler that "tela fortunae" should be inserted in the lacuna, there is no doubt as to the metaphor involved in the words *in nos deriguntur . . . in nos fixa . . . vibrant . . . veniunt . . . in alios perventura nos stringunt.*

tiro: Ep. 107, 4 ut nulli sis malo tiro.

tirunculus: Ep. 108, 23 (applied to young pupils). The word is post-Augustan, and the transferred sense is the prevailing one.

transfuga: Ep. 2, 5 (see *castra*).

vasa: Ep. 19, 1 incipiamus vasa in senectute colligere. I find no other instance of this tropical use.

vastatrix: Ep. 95, 19 luxuria, terrarum marisque vastatrix.

victor: Ep. 78, 18 doloris. Ep. 85, 38 malorum.

vincere: Ep. 13, 1 (*praecepta*, subject). Ep. 14, 6 (twice). Ep. 24, 10 mortem. Ep. 37, 3 (see *effugere*). Ep. 51, 6. Ep. 52, 6 malignitatem naturae suae. Ep. 58, 36. Ep. 66, 53. Ep. 71, 37. Ep. 73, 13 deus non vincit sapientem felicitate, etiam si vincit aetate. Ep. 78, 15. Ep. 78, 18. Ep. 79, 7. Ep. 83, 23 victa . . . difficultate. Ep. 83, 24 vinceris a dolio. Ep. 85, 3. Ep. 88, 19 ab iracundia vinci. Ep. 92, 26. Ep. 94, 24 (medicina morbos). Ep. 94, 61 cupiditate victi. Ep. 95, 20 natura . . . victa est. Ep. 98, 12. Ep. 98, 14 (*fortuna*, subject). Ep. 99, 10. Ep. 99, 19. Ep. 100, 9. Ep. 100, 12. Ep. 104, 9. Ep. 119, 2. Ep. 120, 6. Ep. 124, 22. Ep. 124, 23.

Comparisons: Ep. 13, 8, we do not try to shake off our fears, but turn our backs like men who are FRIGHTENED FROM their CAMP by the dust from a flock of sheep. Ep. 14, 6 external violence, like great ARMIES (*bella* has this sense here, as in Ov. M. 12, 24; Stat. Theb. 9, 490; Sil. 7, 472; Pliny, Pan. 12, 3; cf. Cic. Manil. 12 and Flor. 1, 18, 17 Rossb.), conquers by its display and equipment. Ep. 18, 6, in times of tranquillity, the mind should be prepared for adversity, as the SOLDIER in time of peace trains himself for the hardships of war. In Ep. 47, 7, Pauly takes *militari habitu* as meaning 'stalwart as a soldier.' Ep. 49, 6 'I have no time to attend to clever quibbles; when the enemy is close behind him, the soldier must throw aside what he has gotten together in the idleness of peace.' Ep. 51, 10-11, as the man already inured to hardship makes the better soldier, so the severe training of hard surroundings prepares the mind for great undertakings. Ep. 56, 8-9, we should not be idle; when generals find their soldiers becoming unruly, they set them at work upon something. Ep. 66, 50, the soldier on guard in front of his rampart, with no enemy near, may be as brave as he who, desperately wounded, still fights on, but the applause is given to those who are blood-stained; so we praise rather the virtues which have fought against fortune. The same comparison is differently expressed in sect. 52, in connection with the story of Scaevola. Ep. 107, 9-10, he is a poor soldier who follows his general, grumbling; therefore let us receive the divine commands with ready alacrity. Ep. 109, 8, the fully armed soldier needs no more weapons for battle; the philosopher is thoroughly equipped for life. Ep. 29, 6 (Aristo, who taught while carried in a litter, compared to an ESSEDARIUS). Ep. 32, 3 'hasten, Lucilius, as if hostile cavalry were in close PURSUIT.' Ep. 39, 3 (pleasures compared to an insolent ENEMY). In Ep. 49, 8-9 the quotation of Verg. A. 8, 385 f. leads to a vivid description of a SIEGE, which is then, through simile, applied metaphorically to the moral sphere. Ep. 59, 7-8 (the wise man compared to an army MARCHING

THROUGH HOSTILE COUNTRY; quoted from Sextius and expanded by Seneca). Ep. 74, 3 (living in constant fear of death compared to marching through hostile country, alarmed at every sound). Ep. 65, 18, the philosopher, as if bound by a SOLDIER'S OATH, considers life as his term of SERVICE. Ep. 95, 35 (the 'happy life' compared to military service); there is a notable lack of symmetry in this comparison, although the parts are connected by *quemadmodum . . . ita.* Ep. 66, 40 (quoted from an imaginary opponent, for refutation), as undisturbed PEACE is better than that won by bloodshed, so joy is a greater good than brave endurance of tortures. Ep. 67, 4, 'I should prefer that WAR would not break out, but, if it does, I desire to bear its hardships bravely; so I would rather escape torture and other unpleasant things, but, if they come, it is desirable that I conduct myself courageously.' In Ep. 91, 5 wars arising in the midst of peace are used to illustrate the sudden attack of *fortuna.* Ep. 96, 5 (life compared to warfare). Ep. 76, 14-15 (a good man compared to a good SWORD). Ep. 87, 30, riches of themselves are no more harmful than is a sword of itself. Ep. 92, 13, the body is to the soul as the sheath is to a sword. Ep. 94, 3 (education for life compared to training for JAVELIN-THROWING). Ep. 95, 38, it will do no more good to give rules without first removing what will prevent their operation than it would to offer WEAPONS before the hands were able to use them. Ep. 78, 17, as the enemy is more dangerous to those in FLIGHT, so every accidental evil presses harder upon one who yields to it. Ep. 89, 2-3 (the parts of philosophy compared to the CENTURIES in an army). Ep. 89, 8, virtue and the desire for it are not different as, in the case of SHOOTING, he who aims is different from him who is aimed at. Ep. 105, 2, contempt may be a protection; even in BATTLE he who has fallen is passed by, men fight with him who stands.

Here may also be included Ep. 29, 9, where Seneca argues that he is foolish who fears a host in a place through which there is room for only one to pass at a time, so, though many

threaten your death, it is not possible for many to accomplish it; Ep. 74, 19, where the fall of prosperous cities is used as an illustration of the dangers of excess, passing into a pretty metaphor introduced by *adversus hos casus muniendi sumus;* and Ep. 74, 21, where it is said that reason should inspire greater courage than does the desire for glory, which leads young men to despise fire and sword and death itself.

J. LAW AND POLITICS

The results under this head are about what might have been expected. Abundant use is made of words expressive of 'ruling' and 'commanding,' but very little of definite offices. The largest number of expressions of the latter class refer to the censor and his duties. Outside of this, there are only two references to the consulship, and one of these (Ep. 110, 1) is questionable; two to the praetorship, one to the procuratorship, and two comparisons referring to the senate. There is a long list of terms connected with laws and court procedure, and several comparisons are derived from the same sphere; but about a third of the tropical expressions involve the entirely commonplace transfer of the words *decretum, ius,* and *lex* to the natural and moral sphere. The only specific crimes from which figures are derived are theft and conspiracy; and these together furnish only three metaphors and three similes. Other phrases from civic relations are fairly numerous; and mention should be made of the frequent employment of *publicus* in the sense of *communis* or *vulgaris,* which is characteristic of Seneca. Noteworthy, also, is the description of an election scene, in Ep. 118, 2-4. I have subdivided the examples under the following captions:

(a) Offices

censere: Ep. 76, 8 id in quoque . . ., cui nascitur, quo censetur. Ep. 87, 17 (virtus) suo aere censetur. Ep. 93, 6 an inter iuniores adhuc censear?

censor: Ep. 123, 11 alienae vitae censores.

censura: Ep. 47, 8 convivarum (referring to the selection of guests to be invited). Ep. 66, 25 inter suos. Ep. 95, 72 censura fuit illi, non cena; referring to Tubero's *lignei lecti*, as an indication of his character, showing that he was worthy *Catonibus inseri*. Ep. 108, 13 cui liceret censuram agere regnantium. This tropical use of the word is cited by Lexx. only from Ovid, Velleius, the elder Pliny, Juvenal and Gellius. In the sense of *gravitas, severitas* it appears in the Scriptores Historiae Augustae; and it became a technical term for 'excommunication' in the ecclesiastical writers (e. g., Tert. Apol. 39).

census: Ep. 12, 6 (see *citare*, p. 139). Ep. 95, 41 cena . . . equestrem censum consumente. Ep. 95, 58 quanti quidque in censum deferendum sit.

imperare: Ep. 18, 3 animo imperandum est. Ep. 29, 11 "Quis hoc?" inquis, tamquam nescias, cui imperem: Epicurus. Ep. 33, 7. Ep. 51, 8 (imperata a fortuna). Ep. 77, 5 morbo . . . multa imperante. Ep. 78, 2. Ep. 88, 29 temperantia voluptatibus imperat. Ep. 90, 15 (*natura*, subject). Ep. 90, 18 (a natura imperatum). Ep. 90, 34. Ep. 92, 26 (*voluptas*, subject). Ep. 94, 7 (*mundi necessitas*, subject). Ep. 94, 20 non est quod plenis oculis ac tumentibus imperes. Ep. 94, 37 (*leges*, subject). Ep. 95, 18 qui nondum se deliciis solverant, qui sibi imperabant, sibi ministrabant. Ep. 104, 3 hoc quoque imperet sibi animus. Ep. 106, 10 quod imperat corpori, corpus est. Ep. 107, 6 imperetur aequitas animo. Ep. 113, 30 (see *regnum*). Ep. 116, 1 quidni ad te magis perventurae sint (voluptates), si illis imperabis, quam si servies? Ep. 123, 2 (*fames*, subject).

imperiosus: Ep. 82, 22 virtus.

imperium: Ep. 11, 6 haberet rerum naturam sub imperio. Ep. 16, 6 si providentia in imperio est. Ep. 67, 16 quicquid ex huius (sc. virtutis) geritur imperio. Ep. 74, 31 ex imperio animi. Ep. 92, 33 (corporis). Ep. 94, 60 si vis exercere tibi utile, nulli autem grave imperium, summove vitia. Ep. 106, 10 aut malitiae aut virtutis. Ep. 113, 30 (see *regnum*).

iubere: Ep. 53, 9 (see under *ordinarius*). Ep. 90, 19 luxuria . . . animum corpori addixit et illius deservire libidini iussit. Ep. 91, 20 (*fama*, subject). Ep. 92, 9. Ep. 99, 9 iubente fortuna. Ep. 102, 29 *cogitatio*, subject). Ep. 117, 23. Ep. 120, 5 (*natura*, subject).

iudex: see p. 204.

ordinarius: Ep. 110, 1 paedagogum dari deum, non quidem ordinarium, sed hunc inferioris notae. This may involve an allusion either to the civil term *consul ordinarius* or to the military *centurio ordinarius*. Cf. Ep. 53, 9 (philosophia) non est res subsiciva; ordinaria est, domina est, adesse iubet; and Ben. 3, 28, 5 ad hortos alicuius ne ordinarium quidem habentis officium; but cf. also Ep. 39, 1 ratio ordinaria; and see Antib.[r], II, p. 227, s. v. ordinarie.

ordo: Ep. 63, 14 tamquam ordinem fata servarent. Ep. 75, 16 amplioris ordinis fieri; cf., in the preceding sect., *secundus occupator gradus* and *color tertius*. For the legal phrase *extra ordinem*, in Ep. 106, 2, see under *ius*, p. 141.

parere: Ep. 85, 8 (*adfectus*, subject). Ep. 90, 34 opinionibus falsis.

Ep. 91, 15. Ep. 93, 2 te naturae an tibi parere naturam. Ep. 124, 3 sensibus.

proceres: Ep. 33, 1 (of the leading Stoic philosophers); the only parallel examples cited by Lexx. are from the elder Pliny.

procurator: Ep. 92, 33 (animus) corporis . . . procurator est.

regere: Ep. 37, 4 (*ratio*, subject). Ep. 66, 44 (bonum) fortunae indulgentiam rexit. Ep. 111, 5 (vitam).

regimen: Ep. 95, 58 nihil liquet incertissimo regimine utentibus, **famā**. See Antib.[1], II, p. 493, s. v. regimentum.

regnum: Ep. 53, 9 exercet philosophia regnum suum. Ep. 106, 7 (corpora) quae in illis (corporibus) regnum suum exercent. Ep. 107, 8 hoc, quod vides, regnum (i. e., of nature). Ep. 113, 30 ignari, quod sit illud ingens parque dis regnum. Imperare sibi maximum imperium est.

rex: Ep. 33, 4 (Stoici) non sumus sub rege; i. e., we have no one to dictate to us as Epicurus does to his followers. Ep. 114, 23 rex noster est animus; cf. under *tyrannus*.

tyrannus: Ep. 114, 24 animus noster modo rex est, modo tyrannus.

vetare: Ep. 51, 3 neminem Canopus esse frugi vetet. Ep. 88, 30 (*humanitas*, subject). Ep. 95, 46 (indefinite neuter plural subject).

Comparisons: Ep. 21, 9 (partial endorsement of philosophical views compared to VOTING on a bill by sections, IN THE SENATE). Ep. 66, 41, when men vote for a measure in the senate, it is impossible to say this man agrees to the measure more than that man; they all agree to it; so all virtues, all good things, are in agreement with nature. Ep. 64, 10, Cato, Laelius, Socrates, and other philosophers, are as worthy of honors as is a CONSUL or a PRAETOR. Ep. 71, 11 (Cato's defeat in the civil war compared to his defeat for the praetorship). Ep. 95, 3 (public OFFICES as an illustration of things which, after being eagerly sought, prove undesirable).

(b) LAWS AND COURTS

accusator: Ep. 28, 10 (see under *deprehendere*, p. 144).

addicere: Ep. 28, 4 nulli loco addicere . . . animum. Ep. 65, 2 (see *arbiter*). Ep. 71, 14 mens . . . quae se corpori addixerit. Ep. 90, 19 luxuria . . . animum corpori addixit. Ep. 95, 43 si honesto nos addixerimus. Ep. 100, 10 ille rerum se magnitudini addixit. Ep. 110, 10 addiximus animum voluptati.

administare: Ep. 117, 23 elementa, quibus hic mundus administratur.

adoptare: Ep. 88, 40 Apion . . . in nomen Homeri ab omnibus civitatibus adoptatus; i. e., he was called a 'second Homer.'

adserere: Ep. 34, 2 adsero te mihi: meum opus es (meaning, 'I claim you as my own'; cf. Sen. Herc. Oet. 1302 f. non minus caelum mihi | asserere potui). Ep. 70, 24 plura sunt, per quae sese adserat ('sets himself free'; the theme is suicide). Ep. 104, 16 eximendus animus ex miserrima servitute in libertatem adseritur. See Antib.[1], I, p. 207.

adsertor: Ep. 13, 14 (Catonis) gladium adsertorem libertatis.

adsignare: Ep. 54, 1 morbo quasi adsignatus sum.

advocare: Ep. 17, 2 (see *consilium*). Ep. 22, 5 (see *consilium*). Ep. 29, 5 facetias. Ep. 48, 8 ad miseros advocatus es. Ep. 91, 5 (fortuna) nostras in nos manus advocat. Ep. 94, 24 licet (philosophia) totas in hoc vires suas advocet. In Ep. 43, 5 bona conscientia turbam advocat, there is no trace of the technical meaning.

advocatio. Ep. 22, 11 ('postponement'). In the classical period this word is only used as a legal term, meaning 'the duty of an *advocatus*,' 'legal assistance,' 'counsel,' or, by metonymy, 'time allowed for obtaining legal assistance,' as Cic. Fam. 7, 11, 1. Later, by further transfer (shown by Lexx. only for Seneca) it came to mean 'delay, adjournment' of any kind; cf. Sen. Dial. 4, 8, 1; Dial. 6, 10, 4; Q. N. 7, 10, 1 (of comets!).

advocatus: Ep. 94, 28 Numquid rationem exiges, cum tibi aliquis hos dixerit versus? . . . Advocatum ista non quaerunt. Ep. 94, 52 apparet opus esse nobis aliquo advocato, qui contra populi praecepta praecipiat. Ep. 94, 59 bonae mentis. Ep. 108, 12 inicit manum veritas, si advocatum idoneum nancta est.

agere causam: Ep. 30, 11 supervacuum est naturae causam agere. Ep. 83, 10 Posidonius Zenonis nostri causam agit.

album (i. e., the white tablet on which edicts were posted): Ep. 59, 2 voluptatem, si ad nostrum album verba derigamus, rem infamem. Cf. Ep. 48, 10, quoted under *exceptio*.

arbiter: Ep. 18, 3 arbitri partibus functus. Ep. 65, 2 te arbitrum addiximus.

arbitra: Ep. 66, 35 ratio ergo arbitra est bonorum ac malorum.

arbitrium: Ep. 13, 1 animus . . . in alienum non venturus arbitrium. Ep. 71, 37 omnibus oppressis adfectibus et sub arbitrium suum adductis. Ep. 74, 1 in fortunae venit potestatem, alieni arbitrii fit. Ep. 120, 11 illa beata vita . . . arbitrii sui tota. Ep. 124, 3 (sensibus) tradidisti adpetitionis et fugae arbitrium.

calumniari: Ep. 81, 25 non calumniatur (sapiens) verba nec vultus. The only other examples of this verb in the sense 'misrepresent, put an unfavorable interpretation upon,' with an impersonal object, which are cited by Lexx., are Sen. Dial. 9, 2, 1; Quint. 2, 1, 12; Tac. H. 3, 75; and Paul. ap. Dig. 10, 4, 19 (Dig. 10, 4, 10, given by F-DV., is a false reference).

circumscribere: Ep. 108, 14 gulam ac ventrem. Ep. 122, 3 circumscribatur nox.

circumscriptio: Ep. 82, 22 quem mortalium circumscriptiones vestrae fortiorem facere . . . possunt? Cf. Ep. 97, 11 laetatur ille circumscrip-

tione furtoque; Sen. Excerp. Contr. 6, 3 circumscriptio semper crimen sub specie legis involvit; and Quint. Decl. 301 ubi ergo circumscriptio est? Quam quidem legem arbitror propter eos maxime latam, qui circa forenses insidias aliquem scripto callidiore cepissent.

citare: Ep. 12, 6 (of death) non enim citamur ex censu.

coarguere: Ep. 28, 10 (see under *deprehendere*, p. 144). Ep. 97, 16 coarguit illos conscientia.

consilium: Ep. 17, 2 advoca illam (i. e., philosophiam) in consilium. Ep. 22, 5 si in consilium non venio tantum, sed advoco . . . prudentiores. Ep. 67, 10 quicquid honeste fit, una virtus facit, sed ex consilii sententia.

constituere: Ep. 20, 13 naturam nobis minimum constituisse. Ep. 91, 15 indignare, si quid in te iniqui proprie constitutum est. Ep. 124, 4 (ratio) de bono maloque constituit.

controversia: Ep. 110, 18 (quoted from Attalus) Iovi ipsi controversiam de felicitate faciamus.

decernere: Ep. 70, 14 exitum, quem natura decrevit. Ep. 96, 1 decernuntur ista (i. e., sickness, etc.), non accidunt.

decretorius: Ep. 102, 24 horam illam decretoriam (i. e., the hour of death). Cf. Ep. 117, 25, cited under "The Arena," p. 74; and Sen. Clem. 1, 14, 1 (stilus). The only other authors cited for this word by Lexx. are the elder Pliny and Quintilian. "Scrib. Comp. 57," given by F-DV., is a false reference, and I have been unable to find any instance in Scribonius.

decretum: Ep. 94, sectt. 2 (philosophiae); 4; 8; 48. Ep. 95, sectt. 9 artes . . . habent decreta sua; 10; 11; 12; 34; 44 ergo infigi debet persuasio ad totam pertinens vitam: hoc est, quod decretum voco; 46; 58; 60 (four examples, including *decreta sapientiae, id est dogmata*); 61 (three examples, including *decreta, quae veritatem argumentis colligunt*); 62; 63. Though borrowed from legislation, this had become a regular t. t. of the philosophers.

delegare: Ep. 18, 14 "Prius," inquis, "redde quod debes." Delegabo te ad Epicurum; cf. Sen. Ben. 4, 11, 3 (naufragus) debitores nobis deos delegat. Ep. 120, 12 quicquid inciderat, non tamquam malum aspernatus est et in se casu delatum, sed quasi delegatum sibi. Note the word-play in the participles. As a business term, *delegare* is defined by Ulpian in Dig. 46, 2, 11 delegare est vice sua alium reum dare creditori, vel cui iusserit. Fit autem delegatio vel per stipulationem vel per litis contestationem. See Antib.[1], I, p. 411.

delegatio: Ep. 27, 4 delegationem res ista (i. e., the joy attained through virtue) non recipit. This noun is given by Lexx. in a tropical sense only here; in a literal sense, only in Cic. Att. 12, 3, 2 and Sen. Ben. 6, 5, 2.

deliberare: Ep. 81, 28 res, de quibus non cum fama, sed cum rerum natura deliberandum est.

denuntiare: Ep. 70, 11 cum mortem vis externa denuntiat.

denuntiatio: Ep. 67, 14 nihil habere, . . . cuius denuntiatione et incursu firmitatem animi tui temptes.

deprecator: Ep. 28, 10 (see under *deprehendere*, p. 144).

detrimentum: Ep. 71, 10 olim provisum est, ne quid Cato detrimenti caperet; i. e., Cato of Utica could not be harmed by the disaster that befell his party.

dicio: Ep. 39, 3 extra ius dicionemque fortunae.

dictare: Ep. 121, 21 sine ulla cogitatione, quae hoc dictet.

dies: Ep. 94, 52 huic quaestioni suum diem dabimus. Ep. 95, 1 petis a me, ut id, quod in diem suum dixeram debere differri, repraesentem.

dominium: Ep. 66, 23 (see *servus*, p. 67). Ep. 90, 27 alias . . . artes sub dominio habet (sapientia). Ep. 92, 32 hunc (sc. animum) inponere dominio rerum omnium. Except as a legal term the word is rare.

erogare: Ep. 49, 5 in supervacua maiorem partem (temporis) erogare. Cf. Pliny, Ep. ad Trai. 110 (111), 2 (prope totas facultates), which is the only example given by Lexx. of this tropical use of the verb. It is properly applied to the officially authorized expenditure of public funds, and its transfer even to the sphere of private expenditure is comparatively rare outside of the Digest.

exceptio: Ep. 6, 4 si cum hac exceptione detur sapientia. Ep. 30, 10 vita enim cum exceptione mortis data est. Ep. 48, 10 hac ad summum bonum itur? Per istud philosophiae "sive nive" et turpes infamesque etiam ad album sedentibus exceptiones? Ep. 57, 9 nulla inmortalitas cum exceptione est.

ferre: Ep. 74, 28 virtus . . . fert leges.

formula: Ep. 6, 6 an ex formula sua viveret (Zeno). Ep. 48, 10 quid enim aliud agitis, cum eum, quem interrogatis, scientes in fraudem inducitis, quam ut formula cecidisse videatur?

indicere: Ep. 5, 2 indictum argento odium. Ep. 51, 2 ulli loco indicendum est odium? Ep. 55, 1 debilitatem nobis indixere deliciae. Ep. 79, 17 (omnibus livor silentium). Ep. 108, 12 odium pecuniae indicunt. Ep. 123, 5 (sibi patientiam).

intercedere: Ep. 30, 4 nil habet quod speret, quem senectus ducit ad mortem. Huic uni intercedi non potest. See Antib.[1], 1, p. 766. Cf. *intercessor*, under "Wealth, Property, etc.," p. 106.

interdicere: Ep. 87, 17 medicina et gubernatio non interdicit sibi ac suis admiratione talium rerum. In Ep. 123, 10 several editors, including Haase, read "interdicere," but the text is very uncertain; see Schweighäuser's Notae and Hense's ap. crit., with his own conjecture.

iudex: Ep. 28, 10 (see under *deprehendere*, p. 144). Ep. 65, 10 fer ergo iudex sententiam et pronuntia; cf. *te arbitrum* in sect. 2 and *fer sententiam* in sect. 15. Ep. 81, 4 rectam illam rigidi iudicis sententiam. Ep. 81, 6 alter ille remissior iudex, quem esse me malo. Ep. 124, 3 sensibus, id est iudicibus boni ac mali.

iudicare: Ep. 14, 16 (see *sententia*). Ep. 26, 5 de me iudicaturus sum. Ep. 66, 35 de bonis ac malis sensus non iudicat. Ep. 87, 40 litigare de verbis, quasi iam de rebus iudicatum sit. Ep. 124, 5 de summo, bono malo, iudicat tactus.

iudicium: Ep. 26, 6, continuing the metaphor in 26, 5 (see *iudicare*).

Ep. 46, 3 nunc parum mihi sedet iudicium (de libro). Ep. 121, 1 (see *litigare*).

iurare: Ep. 12, 11 qui in verba iurant, nec quid dicatur aestimant, sed a quo.

ius: Ep. 11, 7 sui iuris sunt, iniussa veniunt, iniussa discedunt. Seneca is fond of using this legal phrase (cf., for example, Gaius, Inst. 1, 48; Ulp. Frag. 4, 1; Dig. 46, 2, 20; Cod. Iust. 8, 47, 10, sect. 3) in a tropical sense. Other instances are, Ep. 88, 27 non est autem ars sui iuris (Pauly renders "selbstständig"); 94, 74 otium lene et sui iuris; 99, 15 quaedam sunt sui iuris (translated by Haakh "ausser unserer Willkühr"); Ben. 3, 20 1 corpora obnoxia sunt et adscripta dominis, mens quidem sui iuris; Dial. 4, 12, 3 tam feri et sui iuris adfectus; ib. 10, 5, 3 sapiens . . . numquam semiliber erit, integrae semper libertatis et solidae, solutus et sui iuris et altior ceteris; N. Q. 7, 12, 2 non illarum coitu fieri cometen, sed proprium et sui iuris esse; Oct. 383 liber animus et sui iuris; cf. Ep. 120, 11 vita . . . arbitrii sui tota. Outside of Seneca this usage is rare, the only examples given by Lexx. being Cic. Verr. (2), 1, 7, 18 quod eos in iudicando nimium sui iuris sententiaeque cognosset (which are not Cicero's own words, but in a quotation), and Brutus ap. Cic. Ep. ad Brut. 1, 16, 4 ut esset sui iuris ac mancipii respublica. Aem. Thomas, in Hermes 28 (1893), p. 302, suggests "se sui iuris servat" as a possible emendation for "se virtus servat," in Ep. 92, 2 (Haase), where Hense has "securos servat." Somewhat akin to this phrase are Ep. 16, 5 quid sit iuris nostri, si providentia in imperio est, and 77, 15 fac tui iuris, quod alieni est. Instances of *suo iure* (on which see Antib.[1], I, p. 807) are, Ep. 44, 6 id bonum est suo iure; 71, 5 omnia incommoda suo iure bona vocabuntur; 95, 65 (causarum inquisitionem) grammatici . . . suo iure ita (i. e., aetiologian) appellent; 116, 3 suo veniat iure (voluptas), luxuria est. Other examples of *ius* in a metaphorical sense are: Ep. 18, 1 ius luxuriae publicae datum est. Ep. 36, 6 in mores fortuna ius non habet; 39, 3 (see *dicio*); 57, 3 in quem fortuna ius perdidit; 91, 15 adversus imperia illam (i. e., fortunam) idem habere iuris quod adversus imperantes. Ep. 51, 8 idem sibi in me iuris esse volet et ambitio et ira. Ep. 65, 22 animus ad se omne ius ducet. Ep. 74, 29 ex publico et spatioso iure . . . coit (virtus). Ep. 85, 11 si das aliquid iuris tristitiae. Ep. 91, 16 (humanum). Ep. 106, 2 dubitavi utrum differrem te, donec suus isti rei veniret locus, an ius tibi extra ordinem dicerem. Ep. 107, 6 aequum. Ep. 114, 1 translationis. Ep. 116, 2 da ius lacrimis tam iuste cadentibus. Ep. 119, 15 (mundi conditor) nobis vivendi iura discripsit; cf. Sen. Oct. 163 iura naturae. Ep. 123, 16 mors . . . ius aecum generis humani.

lex: Ep. 20, 2 ad legem suam quisque vivat. Ep. 25, 4 ad legem naturae revertamur; similarly, 30, 11. Ep. 48, 9 quam faciles <leges> posuerit (natura). Ep. 63, 15 incerta lege mortalia. Ep. 70, 14 nihil melius aeterna lex fecit. Ep. 71, 16 quicquid lex universi iubet. Ep. 77, 12 ad hanc legem natus es. Ep. 90, 4 eundem habebant et ducem et legem. Ep. 90, 34 vitae. Ep. 91, 15 mundum, in quo his legibus vivitur. Ep.

91, 16 omnium, quae terram premunt, siremps lex esto. Note that *siremps* is also a legal t. t. Ep. 94, 7 in morte, quam pati lex est. Ep. 94, 15 leges . . . philosophiae. Ep. 94, 39 philosophia non vitae lex est? Ep. 95, 57 totius vitae leges. Ep. 101, 5 volvitur tempus rata quidem lege. Ep. 107, 9 ad hanc legem animus noster aptandus est. Ep. 108, 6 vitae. Ep. 114, 3 (ab animo) legem petit (ingenium).

liquere: Ep. 65, 15 (see *sententia*).

lis: Ep. 13, 5 res in controversia est et litem contestatam habemus. Ep. 65, 2 partem . . ., quae in lite est . . . triplex causa est. Ep. 117, 1 in magnam me litem . . . inpinges.

litigare: Ep. 22, 10 non oderunt, sed litigant. Ep. 51, 13 cum Bais . . . cum vitiis. Ep. 87, 40 (see *iudicare*). Ep. 121, 1 litigabis . . . alios opponam, cum quibus litiges, . . .: hi iudicium accipient. Ep. 123, 5 si non excanduit, non litigavit. According to Lexx., the original meaning is 'quarrel,' but the third and fourth of these examples show that Seneca felt the legal application which it acquired. Cf. Antib.[1], II, p. 27 f., on *litigatio, litigator,* and *litigium.*

locuples: Ep. 58, 6 (see under "Farming," p. 86).

manum inicere: see under "The Body and its Parts," p. 33.

notor: Ep. 39, 1 qui notorem dat, ignotus est. The context is that Seneca does not wish to be asked who are his authorities for statements. *Notor,* 'one who knows a person, voucher, witness,' is given by Lexx. only here; Petr. 92; Sen. Apoc. 7, 4; and Inscr. Orell. 4957. The phrase looks like a proverbial one, but is not mentioned by Otto or his successors.

patrocinium: Ep. 83, 17 falsum . . . est hoc, quod patrocinii loco ponitur. Pauly renders, "Beweisgrund" and Baillard, "assertion de plaidoirie." In the transferred sense, 'a plea in court,' Lexx. give examples from Cic., Livy, and Quint., and F-DV. includes Ov. P. 1, 2, 69 suscipe, Romanae facundia, Maxime, linguae | difficilis causae mite patrocinium. Cf. *patrocinari* in Antib.[1], II, p. 258. Ep. 116, 2 nullum est vitium sine patrocinio.

perrogare: Ep. 102, 13 idem potest una sententia, quod omnium, quia omnium, si perrogetur, una erit. This sense, 'ask one after another,' which is probably not ante-Augustan, is found in Livy, 29, 19, 10; Tac. H. 4, 9; and Suet. Aug. 35. In Val. Max. 1, 2, ext. 1 it means 'carry through, pass (a law)'; as also id. 8, 6, 4 and Lamprid. Commod. (= Scrr. Hist. Aug., Peter, VII) 19, 3 and 8.

placitum: Ep. 95, 10 (given as an equivalent for *δόγματα*). Ep. 95, 37 philosophiae placita.

praescribere: Ep. 122, 19 via . . ., quam natura praescripserit.

pronuntiare: Ep. 26, 6 mors de te pronuntiatura est. Ep. 65, 10 (see *iudex*). Ep. 124, 4 de bono pronuntiet sensus.

restituere: Ep. 98, 14 licet reverti in viam, licet in integrum restitui: restituamur.

scitum: Ep. 94, 47 scita sapientiae. Ep. 95, 10 (given as an equivalent for *δόγματα*).

sententia: Ep. 13, 13 si plures habet sententias ('votes') metus. Ep.

14, 16 fortuna iudicat, cui de me sententiam non do. Ep. 26, 4 ille laturus sententiam de omnibus annis meis dies. Ep. 58, 32 feremus sententiam; similarly 66, 35 (in connection with *iudicare*); 71, 22 (de virtute); 112, 4 (de illo); 113, 25 (de ista re). Ep. 65, 15 aut fer sententiam aut, quod facilius in eiusmodi rebus est, nega tibi liquere et nos reverti iube. Ep. 102, 11 pars utraque sententias habet. Ep. 102, 13 (three times). Ep. 124, 4 vilissimae parti datur de meliore sententia.

spondere: Ep. 19, 1 (epistulae) non promittunt de te, sed spondent. Ep. 98, 8 fortuitorum constantiam.

sponsor: Ep. 82, 1 "quem," inquis, "deorum sponsorem accepisti?" Ep. 97, 15 (conscientia) sponsoribus securitatis suae non potest credere.

tabulae: Ep. 114, 13 multi . . . duodecim tabulas loquuntur.

testari: Ep. 87, 4 mulae vivere se ambulando testantur.

testimonium: Ep. 88, 24 geometriae testimonio statur.

testis: Ep. 20, 9 Demetrius . . . non praeceptor veri, sed testis est. Ep. 43, 5 o te miserum, si contemnis hunc testem (i. e., yourself)! Ep. 114, 25 sumministrator libidinum testisque.

vindicare: Ep. 1, 1 vindica te tibi. Ep. 8, 1 partem noctium studiis vindico. Ep. 19, 4 quietem. Ep. 33, 4 sibi quisque (sc. Stoicus) se vindicat. Ep. 65, 1 antemeridianum illa (i. e., mala valetudo) sibi vindicavit. Ep. 88, 24 liberalium artium turba locum sibi in philosophia vindicat. Ep. 95, 7 (ventum) dubium communemque tibi vindica. Ep. 97, 14 scelus, licet illud fortuna . . . tueatur ac vindicet. Ep. 113, 23 sibi quisque se vindicet. In Ep. 95, 29 utinam sic . . . lues ista vindicetur, we have a different meaning of the word.

Comparisons: Ep. 48, 10 quemadmodum illos praetor, sic hos philosophia IN INTEGRUM RESTITUIT. Ep. 54, 3, it is as foolish to consider the cessation of an attack of the asthma as a complete recovery, as it would be for one who has secured a POSTPONEMENT of his case to consider that he has won it. Ep. 81, 26, as a tie vote means ACQUITTAL, so the philosopher will let benefits outweigh injuries, when they are equal. Ep. 94, 27, some things are believed on authority, without proof, like the opinions rendered by LEGAL ADVISERS. Ep. 94, 47 (the doctrines of wisdom compared to a PUBLIC ORDINANCE). In Ep. 97, 10-11 the ADVOCATE is one of a series of illustrations of the statement that the ethical sphere is the only one in which men are not ashamed of their errors. In Ep. 109, 14 the advocate and the LAWYER form part of a series of illustrations already cited under "Medicine and Surgery," p. 102. Ep. 15, 7, where "LITIGANTES" are taken as an illustration of natural modulation of the voice, may also belong here.

(c) Crimes and Penalties

ablegare: Ep. 94, 47 (praecepta sapientiae) quae adfectus nostros . . . coercent et ablegant.

auferre: Ep. 104, 12 alii auferuntur, at ipsi nobis furto subducimur.

carcer: Ep. 57, 1 (applied to the "crypta Neapolitana"). Ep. 82, 16 infernus.

catena: Ep. 26, 10 una est catena, quae nos alligatos tenet, amor vitae.

circumscriptio: see under "Laws and Courts," p. 138.

claudere: Ep. 76, 25 (animas) clausas et opsessas (contrasted with those *liberis et in universum datis*).

coercere: Ep. 94, 47 (see *ablegare*).

compilare: Ep. 32, 4 vota illorum multos compilant.

coniurare: Ep. 14, 11 nequitia . . . contra virtutes coniurabitur.

conpescere (comp-): Ep. 89, 18 (*mores*, object). Ep. 121, 4 (*voluptates*, object). According to H. Lex., the word is derived from *compes* and is "mostly poet. or in post-Aug. prose" and "not in Cic." The MSS. at Cic. Rab. Perd. 6, 18 give "continetis vocem" instead of "compescitis vocem" as quoted by Quint. 11, 3, 169.

constringere: Ep. 89, 18 soluta constringe. Ep. 117, 19 certa lege constricta sint. The tropical use of this word is quite common in Cicero, but sporadic elsewhere. Examples are cited by Lexx. from Livy, Curtius, Lucan, Quintilian, Tacitus, the Vulgate, and Lactantius.

converberare: Ep. 121, 4 (*vitia*, object).

cruciare: Ep. 74, 2 amore cruciari. Most of the examples given by Lexx. for the transfer of this verb to the mental sphere are poetic. Although Cicero uses *cruciare* and the noun *cruciatus* freely of physical sufferings, and there are several examples in his philosophical writings of their transfer to mental distress (cf. Cic. Att. 8, 15, 2, and Cic. fil. ap. Cic. Fam. 16, 21, 2), the only instances of their clearly tropical application in the Orations, given by Merguet, are Cat. 4, 5, 10 omnis animi cruciatus et corporis etiam egestas . . . consequatur, and Mur. 41, 88 (mater) cruciatur et sollicita est. Meusel shows no example of either word in Caesar.

custodia: ('confinement'): Ep. 65, 16 (in connection with *poena*, *libertas*, and *evagatio*). Ep. 79, 12 (animus) hac custodia exsolvatur.

custodire: Ep. 63, 3 custodis dolorem tuum. Sed custodienti quoque elabitur. Ep. 70, 24 in aperto nos natura custodit. For use in a different sense, see p. 79.

damnare: Ep. 71, 15 humanum genus . . . morte damnatum est. Ep. 91, 12 omnia mortalium opera mortalitate damnata sunt. Ep. 95, 21 damnatae sunt morbis virilibus. Ep. 97, 16 (rem) quam natura damnavit.

deprehendere: Ep. 18, 8 ne inparatos fortuna deprehendat. Ep. 28, 9 deprehendas te oportet. The metaphor is carried on in sect. 10 by *coargue*, *inquire in te*, *accusatoris*, *iudicis*, and *deprecatoris*. Ep. 43, 4 sic vivimus,

ut deprehendi sit subito aspici. Ep. 86, 16 hoc quod mihi hodie necesse fuit deprehendere, adscribam.

discruciare: Ep. 115, 16 (*sollicitudines*, subject).

distorquere: Ep. 74, 2 quem repulsa distorqueat. The only other example of this verb transferred to the mental sphere, given by Lexx., is Petr. 55 (Trimalchio) non diu cogitatione distorta haec recitavit.

eculeus: Ep. 19, 9 dictum Maecenatis vera in ipso eculeo elocuti.

flagellare: Ep. 97, 15 mala facinora conscientia flagellari.

furtum: Ep. 104, 12 (see *auferre*).

laqueus: Ep. 48, 8; but the reading is doubtful. See Hense's ap. crit.

noxa: Ep. 104, 28 triginta tyrannis noxae dedita est civitas.

poena: Ep. 65, 16 corpus hoc animi pondus et poena est. Ep. 83, 27 (voluptates) ubi transcenderunt modum, poenas esse. Ep. 97, 14 maxima peccantium est poena peccasse, . . . et hae illam secundae poenae premunt ac secuntur, timere semper.

relegare: Ep. 55, 5 qui res et homines fugit, quem cupiditatum suarum infelicitas relegavit.

supplicium: Ep. 87, 24 maximum scelerum supplicium in ipsis est (resumed by *puniuntur* in the next section); similarly, 97, 14.

tormentum: Ep. 4, 5 vitae tormenta. Ep. 63, 4 quod non sine tormento cogitaturus est. Ep. 83, 21 stomachi tormenta. Ep. 91, 8 tormenta morbi. Ep. 97, 15 plurimum illi (i. e., conscientiae) tormentorum esse eo, quod perpetua illam sollicitudo urget ac verberat. Ep. 99, 30 nec ex eo potest ei (i. e., the dead son of Marcellus) tormentum esse, quod non est. Ep. 104, 3 spiritus . . . vel cum tormento revocandus. Ep. 115, 16 maiore tormento pecunia possidetur. Ep. 119, 14 infelicis luxuriae ista tormenta sunt.

torquere: Ep. 49, 6 quid te torques . . . in ea quaestione? Ep. 74, 34 vis scire futuro neminem debere torqueri? Ep. 81, 23 torquet ingratus se. Ep. 95, 3 quos uxor . . . torquet. Ep. 116, 2 desiderio amici torquear. Ep. 119, 2, it makes no difference whether you do not wish for a thing or whether you have it; in either case, *non torqueberis*. Outside of Cicero, who is quite fond of the metaphor, the only prose authors from whom Lexx. give examples of *torquere* 'torment, rack,' in a tropical sense, are Quintilian and the younger Pliny; but cf. Val. Max. 7, 6, ext. 1; 9, 12, ext. 1; Q. Curt. 6, 5, 3; Petr. 41; Pliny, N. H. 2, 41. For a different sense of the word, see under "Words indicating General Actions," p. 180.

verberare: Ep. 56, 4 (crepitus) aures implet ac verberat. Ep. 83, 7 vento silvam verberante. Ep. 92, 31 splendore (auri et argenti), quo inperitorum verberant oculos. Ep. 97, 15 (see *tormentum*). Ep. 115, 7 falsa lux verberet. Cf. Dial. 1, 4, 12 verberat nos et lacerat fortuna.

Comparisons: Ep. 5, 7, as the same chain binds GUARD and PRISONER, so hope and fear go together. Ep. 14, 6, as the TORTURER accomplishes more if he displays more of his implements, so our minds are more influenced by things which

make a show; 51, 4 living among cook-shops (*popinas*) is as undesirable as living among torturers. Ep. 67, 4, (*incommoda* compared to TORMENTA). Ep. 78, 14 (sickness compared to being tortured on the ECULEUS). Ep. 74, 34, it is as foolish to allow past griefs to sadden the mind, as to suffer in imagination a PUNISHMENT threatened fifty years in advance; 91, 5 (*poena* coming upon the innocent, as an illustration of the sudden assaults of *fortuna*); 94, 44 si inponit pudorem castigatio, cur admonitio non faciat? Ep. 27, 2 (pleasures compared to CRIMES). Ep. 14, 16 (a ROBBER; owing to a defective text, the exact character of the comparison is uncertain; for conjectures, see Hense's ap. crit., and cf. Schweighaüser's note ad loc.); 51, 13, pleasures, like robbers, embrace in order to throttle. Ep. 68, 4, if you desire philosophic retirement, do not make a profession of it; things which are sealed invite the THIEF; the HOUSEBREAKER passes by what is left open.

(d) CIVIC LIFE

ambitus: Ep. 95, 3 uxor magno ambitu ducta. See Antib.[1], I, p. 156.

candidatus: Ep. 118, 2 videre, quam multarum rerum candidatus sit, et non suffragari.

civis: Ep. 120, 12 civem esse se universi.

civitas: Ep. 120, 4 hoc verbum ("analogia") cum Latini grammatici civitate donaverint . . . in civitatem suam redigendum.

comitia: Ep. 118, 3 tota fortunae comitia transire. The metaphor is carried on by the words *magna illa*, in connection with the simile in the next section.

condere: Ep. 14, 14 humano generi iura condenda. According to H. Lex., this word, when meaning 'found, establish,' is properly applied to cities, etc., and is tropical when applied to laws, etc. The only authors cited by Lexx. to illustrate the latter usage are Plautus, Vergil (A., *fata* and *aurea saecula*), Livy, the elder Pliny (*morem*), Phaedrus, Lucan, Silius Italicus, and Florus (*disciplinam*). For a different meaning, see "Life, Death, Burial," p. 39.

conditor: Ep. 83, 9 sectae. Ep. 91, 16 (deus) conditor ille iuris humani. Ep. 95, 20 huius scientiae (i. e., medicinae). Ep. 119, 15 illo mundi conditore. This example should be added to the one given in Antib.[1], I, p. 320, s. v. condere.

contio: Ep. 38, 1 illis, ut ita dicam, contionibus, ubi qui dubitat, impellendus est.

convocare: Ep. 68, 5 convocat turbam, quisquis otio suo aliquam fabulam inposuit.

desciscere: Ep. 90, 19 a natura luxuria descivit.

immunitas: Ep. 96, 2 (see *tributum*).

inmunis (imm-): Ep. 85, 3 animum inmunem esse tristitia. This tropical sense is confined to poetry and post-Augustan prose. The only other examples given by Lexx. with simple Abl. are Vell. 2, 35, 3 (Cato vitiis); id. 2, 120, 3 (exercitum calamitate); and Sen. Phaed. 105 (metu). Add Sen. Oct. 414 f. (vomere terram). It is also construed with the Gen., as Verg. A. 12, 558 f. (urbem belli) and Vell. 2, 7, 2 (delictorum); *ab* and the Abl., as Vell. 2, 14, 3 (domus ab arbitris) and Sen. Thy. 498 f. non sit a vestris malis | immune caelum; and abs., as Hor. Od. 3, 23, 17 (manus) and Sen. Herc. Fur. 956 f. inferna nostros regna sensere impetus: | immune caelum est. Ep. 95, 18 immunes . . . ab istis malis.

liberare: Ep. 23, 9 hanc epistulam liberare. The context indicates a reference to the publicists' use of the word with *agros*, *publica*, etc., in the sense 'exempt from taxes,' with a possible reminiscence, also, of the expression *nomina liberare*, 'settle debts,' as Livy, 7, 21, 8.

nobilis: Ep. 44, 2 bona mens omnibus patet, omnes ad hoc sumus nobiles. Ep. 44, 5 animus facit nobilem.

patria: Ep. 28, 4 patria mea totus hic mundus est. The sentiment is a favorite one with Seneca; cf. Dial. 7, 20, 5; 9, 4, 4; 12, 9, 7; Rem. Fort. 8, 1; 8, 2. See Otto, "Sprichwörter," p. 268. Ep. 102, 21 humilem non accipit (animus humanus) patriam, Ephesum aut Alexandriam . . .: patria est illi quodcumque suprema et universa circuitu suo cingit, etc.; see also under *res publica*.

plebeius: Ep. 119, 3 utrum hic panis sit plebeius an siligineus. This may be tropical, meaning 'common'; or literal, 'such as the plebeians eat.'

plebs: Ep. 110, 1 de plebe deos; quoted from Ov. M. 1, 595. Cf. Ov. Ibis, 81 plebs superum, and Claud. 36, 271 Dryadum de plebe.

populus: Ep. 105, 6. The text and interpretation are somewhat uncertain. See Hense, ap. crit. The general sense is given by Haakh's rendering, "aus dem Einen macht er doch eine Menge," or, perhaps better, by that of Baillard, "il aura un peuple de confidents." The latter cites as a parallel, "Et que je dois compter que dans fort peu de jours | J'aurai pour confidents la ville et les faubourgs," from Destouches' "Philosophe marié" II, sc. 2.

privatus: Ep. 118, 4 hoc est privatam facere fortunam. Baillard paraphrases, "Voilà detrôner l'aveugle déesse."

publicare: Ep. 51, 4 alia, quae . . . luxuria non tantum peccat, sed publicat.

publice: Ep. 7, 7 in quos (mores) publice factus est impetus. Ep. 91, 2 quos publice adflixit (fortuna). Ep. 94, 7 quicquid publice expavimus. Ep. 95, 30 publice furimus; cf. Pliny, N. H. 2, 175 publicos gentium furores.

publicus: Ep. 3, 1 si proprio illo verbo ("amicus") quasi publico usus es. In the tropical sense 'common, general,' *publicus* is rather rare and

chiefly poetic outside of Seneca, who often employs it thus. The other examples in Lexx. are Hor. Od. 2, 8, 7 (cura) and Ep. 2, 1, 92 (usus); Ov. F. 4, 13, 5 (structura carminis) and 4, 14, 56 (favor); id. M. 2, 35 (lux); id Am. 3, 7, 12 (verba); id. A. A. 1, 144 (verba): Petr. Sat. 3 sermo non publici saporis; Pers. 5, 98 (lex); Pliny, N. H. 10, 97 publicum quidem omnium (avium) est, . . . eligere (several other examples might have been cited for this author); Vulg. Gen. 23, 16 (moneta; 'current money'); Boeth. Arist. Top. 8, p. 731 oratio est manifesta uno quidem modo et publicissimo (translating Aristotle's ἕνα μὲν τρόπον καὶ δημοσιώτατον). Ep. 5, 5 inter bonos mores et publicos. Ep. 8, 8 Epicuri voces . . ., non publicas; similarly, 21, 9. Ep. 59, 1 (verba); similarly, 79, 6. Ep. 70, 2 finis generis humani. Ep. 71, 15 fata. Ep. 73, 7 nec quicquam suum credit esse, quod publicum est. Ep. 75, 7 (morbus). Ep. 81, 29 cum singulorum error publicum fecerit, singulorum errorem facit publicus. Ep. 83, 22 ebrietas. Ep. 88, 12 publicum est et quidem generis humani. Ep. 89, 18 cupiditates. Ep. 90, 38 (opes). Ep. 94, 17 inter insaniam publicam et hanc, quae medicis traditur, nihil interest, nisi, etc.; cf. Hor. Ep. 1, 1, 101 ff. Ep. 94, 68 error. Ep. 95, 1 verbum; of a proverb. Ep. 103, 5 (mores); similarly, 114, 2. Ep. 114, 2 (luxuria). Ep. 116, 7 (vox). Ep. 117, 6 (persuasio). Ep. 122, 9 dies. Ep. 123, 6 (error).

res publica: Ep. 47, 14 domum pusillam rem publicam esse iudicaverunt. Ep. 68, 2 sapienti rem publicam ipso dignam dedimus, id est mundum.

seditio: Ep. 56, 8 animus illi obstrepit. Hic placandus est, huius conpescenda seditio est.

suffragari: Ep. 118, 2 (see *candidatus*).

suffragium: Ep. 52, 10 feratis de meliore suffragium. Ep. 102, 11 claritas desiderat multa suffragia.

tributum: Ep. 20, 8 ad hoc pertinebit tributum huius epistulae. Ep. 73, 9 multiplex belli tributum. Ep. 96, 2 omnia autem, ad quae gemimus . . . tributa vitae sunt: horum, . . . nec speraveris immunitatem nec petieris. Ep. 107, 6 mortalitatis tributa pendamus.

turba: Ep. 81, 8 unus e turba (proverbial; cf. Ep. 10, 3 unus e populo, and 93, 5 unus e multis; and see Otto, "Sprichwörter," p. 358, s. v. unus).

Comparisons: Ep. 3, 1 'you called him *amicus* as we call all CANDIDATES *boni viri*.' Ep. 66, 25-26 (LOVE FOR NATIVE LAND), Ulysses was as eager for the rocks of Ithaca as Agamemnon for the renowned walls of Mycenae; so, when there is equal virtue in two men, other differences are not worthy of notice. Ep. 71, 15, Cato is represented as comparing his own death to the fate of CITIES; 90, 43 (merely formal) 'houses as large as cities'; 91, 17 (the fate of men compared to that

of cities). Ep. 91, 16, cities, like their CITIZENS, must pass away. Ep. 73, 8, from the CONGIARIUM and the VISCERATIO ('public distribution of meat') each one can receive only the small portion which is within his reach, but all the blessings of peace and liberty belong to each individual as much as to the mass; 114, 24 (the passions compared to the people exulting over PUBLIC LARGESSES). Ep. 89, 2, philosophy is divided into parts, as the people into TRIBES, without destroying organic unity. Ep. 91, 5 (TUMULTUS attacking *secretissimos*, as an illustration of sudden assaults of *fortuna*).

II. THE REALM OF NATURE

While in the aggregate the number of metaphors and comparisons which the Epistulae Morales derive from the phenomena of the world of nature is fairly large, yet their proportion to those which we have found connected with human characteristics and activities is less than one to twelve. This is quite in accordance with the comparative unresponsiveness of the ancient imagination toward natural objects; on which see Friedländer's chapter on "Das Interesse für Natur und das Naturgefühl überhaupt" in his "Sittengeschichte der Römer" (6. Aufl.) II, p. 188 ff. It should be added, also, that some of the figurative expressions which might be included in this division have already been discussed under such headings as Building, Metal Working, Farming, Hunting, Fishing, Travelling, and Navigation; and others have been left among those which I have classified as "General Notions."

As regards the distribution of the examples, the largest number are taken from fire, heat, light, and their opposites;[1] and next to these, from water and the general notion of fluidity. The various departments of the animal kingdom are fairly well represented; for, although the wild animals furnish only 3 metaphors, they are used in over 20 comparisons, while the domestic animals give 25 metaphors and 11 comparisons, in addition to those already included under Horsemanship (p. 89). Not quite a score of examples come from the birds; only 2 metaphors and 6 comparisons from insects; and 5 comparisons, with no metaphors (unless we include *serpere* in Ep. 8, 2 and 85, 12), from the reptiles. There are none from aquatic creatures, outside of the two comparisons previously given under the head of Fishing (p. 89). The figures from

[1] "One of the commonest figures employed in the Letters [of Cicero] is that drawn from heat and cold." F. F. Abbott, "Selected Letters of Cicero," Boston, 1899, Introd. p. lxxiv.

the vegetable kingdom are not very numerous, and about a third of the metaphors are from *fructus* and *semen*. Of particular species, mention is made of the rose, the vine, the oak, the apple, wheat, the pomegranate, the fig, and the olive—all but one of these appearing in comparisons. Very little use is made of stones and metals. Aside from those previously mentioned under the head of Metal-working (p. 94), I find but one metaphor and 4 comparisons. Weather, and the divisions of the day and year, altogether furnish only 9 metaphors and 14 comparisons; and the number of figures taken from the sky and heavenly bodies is somewhat less than this. Land and mountains are the source of about 40 figures, as are the sea and ocean, but of this total of over eighty all but 7 are metaphors; while rivers, streams, and lakes are used for but 10 tropical expressions and 9 comparisons. The tabulated list of examples is as follows:

IN GENERAL

chaos: Ep. 72, 9 (inperiti ac rudes) in Epicureum illud chaos decidunt, inane, sine termino.

natura: Ep. 100, 5 verba . . . contra naturam suam posita. Ep. 119, 8 quod naturae satis est, homini non est.

Comparisons: Ep. 71, 12-16 (change in the State compared to changes in the UNIVERSE); 79, 8-9, wisdom is as unchangeable as the universe; 89, 1 (philosophy, to the visible appearance of the universe; in the latter part of the section, and the next, the comparison shifts slightly to 'the secrets of the universe'); 104, 23 (the spirit of man, to the universe). Ep. 124, 11, as no NATURAL OBJECT shows its excellence except when it has reached full maturity, so the excellence of man is not found in him except when he has perfect wisdom.

A. ANIMAL KINGDOM

As not strictly belonging to any of the following subdivisions, we may first mention the metaphorical use of *aures erigere* in

Ep. 68, 9 and 108, 39;[1] and the comparisons in Ep. 60, 40 (gluttons, to ANIMALS) and Ep. 66, 31 (the mind, like animals, is disturbed by the appearance of danger).

(a) WILD ANIMALS

efferatus: Ep. 121, 4 adfectus efferatissimos.

lancinare: Ep. 32, 2 diducimus illam (sc. vitam) in particulas ac lancinamus. The word is poetic and post-Augustan; cf. W. C. Summers in Class. Quart. II, 1 (Jan. 1908), p. 24. In a tropical sense, Lexx. cite only Cat. 29, 18 (bona); Pliny, N. H. 4, 19 tot sinus Peloponnesi oram lancinant, tot maria adlatrant; here; and Arnob. 2, 8, 47 (credulitatem facetiis iocularibus). The only other instance of it that I have found in Seneca is Thy. 778 (literal).

laniare: Ep. 51, 13 quaecumque cor tuum laniant. Cf. Tac. A. 6, 6 posse adspici laniatūs (mentium). In a tropical sense, Lexx. cite only Ov. R. A. 367 (linguae carmina); id. M. 1, 60 (venti mundum); id. H. 7, 175 (laniata classis); and here. Add Cic. Tusc. 5, 27, 77 pueri Spartiatae non ingemescunt verberum dolore laniati. Seneca uses the word six times in his tragedies, but always in a literal sense.

Comparisons: Ep. 55, 5 (a man who retires from active life compared to a cowardly ANIMAL); 66, 26-27, as animals care for all their cubs alike, so virtue has equal regard for all her offspring; 68, 4, certain animals confuse the tracks around their lair in order to escape discovery, so the man who seeks philosophic retirement should not advertise the fact or he will be followed; 74, 21 (the courage inspired by love for reason compared to that in wild animals, by love for their young); 85, 8, the passions, like animals, cannot listen to reason; 90, 34, the wise man does not, like the other living creatures, have eyes slow to recognize the divine; 94, 62 (cruelty compared to wild animals); 99, 24, animals love but soon forget those

[1] It is to be observed that Seneca in these examples as in Dial. 7, 23, 5 quid erexistis aures, prefers the Ciceronian form (cf. Cic. Verr. 2, 1, 10 and Sull. 11, 33) to *arrigere* of the poets (e. g., Plaut. Rud. 1293; Ter. Andr. 933; Verg. A. 2, 303; Ov. M. 15, 516). Cf. Antib.[1], I, p. 201, s. v. arrigere; and see also Otto, "Sprichwörter," p. 49 and Sutphen in A. J. P. XXII, p. 15. Donatus on Ter. Andr. 933 says, "Translatio a pecudibus, quibus intendit accipiendam esse vocem."

taken from them, not so the wise man; 103, 2, men are worse and more dangerous than animals; 104, 23, as nature has given different characteristic dispositions to different animals, so she has given us one that is different from theirs; 124, 8 (a child compared to an animal; this is resumed in sect. 13). Ep. 41, 6 (a LION with gilded mane, to illustrate the folly of judging by externals); 59, 17, the pleasures of the foolish and bad are no better than the joy of lions when they find prey; 76, 9 (human strength compared to that of lions); 124, 22, the hair of a man is less beautiful than the mane of a lion. Ep. 85, 8, vices, like TIGERS and lions, are never really tamed. Ep. 85, 41 (taming of wild animals—lions, tiger, ELEPHANT—; *sic sapiens artifex est domandi mala*). Ep. 60, 2, the appetite of man exceeds that of the elephant; 90, 4, the tallest elephant leads the herd, among men the mind used to be the test of leadership. Ep. 76, 8, swiftness is the special quality of a DEER, reason, of a man. Ep. 124, 22 (the HARE, as a type of swiftness).

(b) DOMESTIC ANIMALS

(In additions to examples here, see under "Horsemanship," p. 89.)

adgregare: Ep. 92, 7 (of the man whose "summum bonum" is the pleasures of the table) mutis adgregetur animal pabulo laetum.

arietare: Ep. 56, 13 arietata inter se arma. This verb, which is confined to poetry and post-Augustan prose, is a favorite one with Seneca; cf. Dial. 4, 3, 3; 5, 4, 1; 7, 8, 5; 9, 1, 11; but I find no example in his Tragedies. The other authors cited by Lexx. are Plautus, Accius (ap. Cic. Div. 1, 22, 44; Merguet shows no example for Cicero himself), Vergil, Curtius, the elder Pliny, and Prudentius. Ep. 103, 4 non arietant inter se nisi in eadem ambulantes via. Ep. 107, 2 longam viam ingressus es: et labaris oportet et arietes et cadas.

congregare: Ep. 62, 2 quibus me tempus aliquod congregavit. The tropical sense of this word is much more common than the literal. For the construction here, see Antib.[1], I, p. 330.

convolutare: Ep. 114, 25 non cum omni exoletorum feminarumque turba convolutatur. The idea of 'wallowing' may be implied in the verb, although Haakh renders "sich herumwältzt." H. Lex. cites it only here, with the rather absurd definition "whirl or roll around rapidly." F-DV. also cites only here, and defines as = *simul voluto*.

depasci: Ep. 91, 1 (*ignis*, subject).

domare: Ep. 66, 44 hoc (bonum) violentiam (fortunae) domuit. Ep. 89, 18 marcentia in te excita, . . . contumacia doma. Cf. under "Warfare," p. 128.

edomare: Ep. 68, 14 (aetas) quae se . . . edomuit.

grex: Ep. 88, 45 supervacuum studiorum liberalium gregum.

instigare: Ep. 10, 2 animus . . . iracundiam instigat. Ep. 105, 1 quae hominem in perniciem hominis instigent. Ep. 108, 7 rapit illos instigatque rerum pulchritudo.

interiungere: ('unyoke'): Ep. 83, 6 brevissimo somno utor et quasi interiungo. Cf. Sen. Dial. 9, 17, 7. The examples of this meaning of the word in Lexx. are confined to Seneca and Martial.

iugum: Ep. 19, 6 (of withdrawal from the cares of public life) subduc cervicem iugo tritam: semel illam incidi quam semper premi satius est. Ep. 51, 8 iugum (fortunae) non recipio, immo . . . excutio. Ep. 69, 5 ut vitia . . . subigantur et iugum accipiant. Ep. 80, 5 (mors) nobis iugum imponit. Ep. 85, 28 illa . . ., quae nobis iugum inponunt. Ep. 88, 29 terribilia et sub iugum libertatem nostram mittentia. This can also be regarded as a military metaphor. Ep. 104, 34 libeat modo subducere iugo collum. The context is a reference to Cato's suicide. Ep. 109, 16 illud . . . sapiens sapienti praestabit: egregium opus pari iugo ducet.

pascuum: Ep. 104, 6, Seneca, having gone to the country for his health, writes, "in pascuum emissus cibum meum invasi." Cf. Hildebrand on Ap. Met. 2, 7.

praedomare: Ep. 113, 27 omnis casūs . . . meditando praedomuit.

Comparisons: Ep. 47, 5, we abuse slaves as if they were BEASTS OF BURDEN; 51, 10, the mind is affected by the region where we reside, as beasts of burden are by the character of their pasture; 76, 8-9, as strength is the special excellence of the beast of burden, reason is, of man. Ep. 60, 2, the appetite of man exceeds that of a BULL. Ep. 90, 4, in the FLOCKS, the largest or most vigorous bodies mark the leaders; among men, the mind used to be the test of leadership. Ep. 90, 4, similar idea to the preceding, except that the comparison is made to the bull that leads the HERD. Ep. 108, 29, it is not strange that, from the same source, different people gather what appeals to the interest of each; in the same meadow, the ox seeks grass, the DOG, a hare, the stork, a lizard. Ep. 72, 8 (quoted from Attalus, but with the resulting metaphor somewhat expanded by Seneca) we treat the gifts of fortune as a dog does the bits of food thrown to him by his master; 76, 8-9, as sagacity, speed, and courage are the special excellences of dogs, so reason

is that of man. Ep. 95, 68-71, Vergil's description of a spirited COLT (G. 3, 75-85) quoted, and applied to Cato of Utica, with considerable skill and detail; cf. H. Wirth, "De Vergilii apud Senecam philosophum usu," p. 7. Ep. 124, 22, the mane of a HORSE is thicker than the hair of a man.

(c) FISH

The only reference to fish in connection with figurative expressions is to be found in the two comparisons already given under "Fishing," p. 89.

(d) BIRDS

advolare: Ep. 123, 16 voluptas . . . ad quam minima et contemptissima (animalia) advolant.

cavea: Ep. 88, 34 cum ex hac effugerit (animus) cavea (i. e., the body).

columbari: Ep. 114, 5 (in a passage quoted from Maecenas for censure).

praetervolare: Ep. 40, 3 (of different kinds of speaking) facilius tamen insidit, quod exspectatur, quam quod praetervolat. Ep. 108, 25 meliora praetervolant.

transvolare: Ep. 104, 14 (see under "Comparisons").

turturilla: Ep. 96, 5 turturillae sunt, tuti contumeliae causa. The word is cited by Lexx. only here (cf. DU CANGE, "Gloss. Med. et Inf. Lat.," s. v. Turturella); nor do I find any instance of similar metaphorical use of *turtur*, but cf. Otto, "Sprichwörter," p. 88, s. v. columba.

volaticus: Ep. 42, 5 dixisse me (eum) volaticum esse. The word is not common, and is usually employed in a metaphorical sense, for which Lexx. cite only Cicero (Har. Res. 22, 46 and Att. 13, 25, 3), Seneca, Apuleius, and ecclesiastical writers. Literal examples are given from Plautus and Hyginus.

volucris: Ep. 123, 16 gloria . . . volucre quiddam est.

vultur: Ep. 95, 43 (of a legacy hunter) vultur est, cadaver expectat; cf. Otto, "Sprichwörter," p. 379, s. v. *vulturius*.

Comparisons: Ep. 66, 26-27, BIRDS distribute food equally among their young, virtue shows equal favor to all her works; 74, 5, as birds are frightened by the noise of an empty sling, so we are disturbed by the mere sound of trouble; 99, 24, birds love one another, but utterly forget the lost; this does not befit the wise man; 104, 14, travellers fly past like birds. Ep. 122,

3 (late revellers compared to NIGHT-BIRDS). Ep. 76, 9 (PEACOCK, as type of beauty). Ep. 122, 4 (gluttons compared to CAPONS). Ep. 108, 29 (STORK; see under "Domestic Animals," p. 154).

(e) INSECTS

blattarius: Ep. 86, 8 nunc blattaria vocant balnea (if they have not plenty of windows). The metaphor is derived from the moth's aversion to light, as described by Pliny, N. H. 11, 99. This is the only instance of the word in this sense given by Lexx.

cereus: Ep. 86, 18 (radices; in the sense 'soft, pliant, flexible'). Cf. Hor. A. P. 162 cereus in vitium flecti and Od. 1, 13, 2 (bracchia Telephi; but *lactea* is also read here), which are the only examples of this tropical use given by Lexx. See also Serv. on Verg. E. 2, 53 and Otto, "Sprichwörter," p. 80, s. v. cera.

Comparisons: Ep. 84, 3 (reading compared to BEES gathering honey; leading to a skilfully developed metaphor in sect. 5). Ep. 87, 19, idleness is not a 'good'; even the LOCUST and the FLEA have that. Ep. 94, 41-42 (conversation of philosophers compared to the bite of INSECTS; this is quoted from Phaedon and given a slightly different application by Seneca). Ep. 109, 6-7 (wisdom compared to HONEY); 118, 15 (honey, which is sweet whether the amount be large or small, as an illustration supporting the proposition that quality does not change with size; Seneca quotes this argument in order to refute it).

(f) REPTILES

There are no metaphorical expressions to be considered under this head, unless we include Ep. 8, 2 (ulcera) serpere desierunt, and 85, 12 levia initia morborum serpunt. Cf. *erepere, inrepere, obrepere, repere,* and *subrepere* under "Words indicating General Actions."

The comparisons are as follows: Ep. 9, 19 (a man passing through dangers compared to a SALAMANDER, which is described but not named; special application is then made to Stilbo). Ep. 42, 3-4 (hidden vices, to a dormant SERPENT); 81, 22,

wickedness, unlike the poison of serpents, harms its own possessor; 82, 24 (death, to a serpent). See, further, the comparison to a VIPER in a jar, Ep. 87, 26-27, cited under "Utensils and Furniture," p. 59.

In this connection mention may also be made of Ep. 87, 19, where a WORM is used as an illustration of quietude and freedom from annoyance.

B. VEGETABLE KINGDOM

auctus: Ep. 109, 15 amicorum auctu ut suo proprioque laetari. This is Haase's conjecture, accepted by Hense, for "actu" of the MSS.

caducus: Ep. 66, 11 satorum vero animaliumque virtutes . . . fragiles quoque caducaeque sunt. This may involve a metaphor from falling fruits or leaves. Cf. Sen. Contr. 2, 1 (9), 1 fragiles et caduca felicitas est. See also under "General Notions," p. 176.

coalescere: Ep. 69, 1 (*animus*, subject). H. Lex. indicates that the tropical use of this verb is frequent in the historians, especially Livy and Tacitus.

degenerare: Ep. 87, 25 ad semen nata respondent, bona degenerare non possunt.

exstirpare: Ep. 94, 68 (virtus) mendacia . . . exstirpet.

exsuctus: Ep. 30, 1 infirmi corporis et exsucti. The participle in this sense of 'dried up' is cited by H. Lex. only here and Varro, R. R. 2, 7 11 (segetes). F-DV. adds Vitr. 8, 3 (animalia), but *exsucata* is the better reading.

floridus: Ep. 114, 16 (sententiae) floridae . . . et nimis dulces.

flos: Ep. 26, 2 hunc (sc. senectutem) ait (animus) esse florem suum; cf. Sen. Phaed. 620 iuventae flore primaevo viges.

flosculus: Ep. 33, 1 (referring to quotable passages in the philosophers); similarly, 33, 7 certi profectus viro captare flosculos turpe est. This use is shown nowhere else by Lexx., but it is akin to that in Cicero and Quintilian in the sense 'rhetorical adornment,' e. g., Cic. Sest. 56, 119; Quint. 2, 5, 22.

fructifer: Ep. 98, 2 omnia, quae fortuna intuetur, ita fructifera . . . fiunt.

fructuosus: Ep. 9, 7 fructuosior est adulescentia liberorum, sed infantia dulcior.

fructus: Ep. 23, 5 metallorum. Ep. 78, 27 (vitae). Ep. 98, 11 cum ipsis (amicis) fructum excidere patiamur, quem ex illis percepimus. Ep. 117, 24 mortis est fructus, optare desinere.

oriri: Ep. 98, 1 (gaudium) ex se ortum . . . crescit. Ep. 124, 6 (with *scientia* and *ars* as subjects; and again, in connection with *crescere*).

radix: Ep. 95, 12 (praecepta), ut ita dicam, sine radice; this is resumed

in sect. 59 in the simile with leaves and in the implied comparison (sect. 64) "et sine radice inutiles rami sunt et ipsae radices iis, quae genuere, adiuvantur." Ep. 124, 7 cacumen radicis loco ponis; cf. Avit. Vienn. c. 2, 106 (cited by Sutphen in A. J. P. XXII, 1901, p. 365) non facit vivum radix occisa cacumen.

ramus: Ep. 67, 10 fortitudo, cuius patientia et perpessio et tolerantia rami sunt. Ep. 95, 64 (see under *radix*).

rosa: Ep. 36, 9 aequo animo in rosa iaceat. This is evidently proverbial though not in Otto; see V. SZELINSKI, "Nachträge u. Ergänzungen zu Otto" (Jena, 1892), p. 17, and Sutphen in A. J. P. XXII (1901), p. 368 s. v. Rosa, 2.

semen: Ep. 73, 16 semina . . . divina. The metaphor is skilfully developed. Ep. 94, 29 honestarum rerum semina. Ep. 108, 8 virtutum. Ep. 120, 4 semina . . . scientiae. Ep. 123, 8 (sermo) semina in animo relinquit.

spinosus: Ep. 82, 22 (animus) in minuta ac spinosa cogendus. This use of the word is Ciceronian. Ep. 108, 39 (res).

Comparisons: Ep. 2, 3 (reading compared to a PLANT); 121, 15 (a growing child, to a young plant); 124, 11 (man, to a plant). Ep. 33, 1-2, one TREE is not noticed when all the forest is equally tall; the fine passages in Epicurus are conspicuous because comparatively rare; 93, 3-4, men who accomplish nothing live only in the sense that trees live: 124, 8 (a child, to a tree; this is resumed in sect. 13); 124, 11 (man, to a tree). Ep. 50, 6, OAKS, when bent, may be straightened; much more easily can the mind be formed. Ep. 63, 5 (quoted from Attalus), the memory of dead friends is like APPLES that are 'bittersweet.' In Ep. 85, 5 Seneca refutes a comparison between a wise man and a POMEGRANATE. Ep. 87, 25, good is not born from bad, any more than a FIG from an OLIVE-TREE. Ep. 95, 59, doctrines, like LEAVES, cannot live unsupported; 104, 11 (loss of friends compared to falling leaves; the simile is prettily developed). Ep. 38, 2 (words and precepts compared to SEED); 124, 10, the 'good' does not exist in an infant any more than in a seed. Ep. 41, 7 (man compared to a VINE); 76, 8-9, what fertility is to a vine, reason is to man; 112, 1-3 (reforming a man compared to grafting a vine, which is described at some length). Ep. 82, 24 (acute sayings, to a beard of GRAIN). Ep. 124, 10 (man, to WHEAT).

C. MINERALS

(See also "Metal Working," p. 94.)

The only metaphor to be noted here is the use of *obrussa* in Ep. 13, 1 with reference to the testing of the soul. The only other examples of the metaphorical use given by Lexx. are Cic. Brut. 74, 258 and Sen. N. Q. 4, 5, 1. The conjectural reading "ad obrussam" in Sen. Clem. 1, 1, 6 has been abandoned by Hosius (ed. 1900). The literal meaning of the word is explained by Pliny, N. H. 33, 59; cf. ὄβρυζον χρυσίον 'pure gold,' cited by L. and S. Gk. Lex. from Schol. Thuc. 2, 13, and see also STEPHANUS, Thes. Gr. Ling., s. v. ὄβρυζος and Du Cange, Gloss., s. v. obryzum. For tropical use of *saxum* see under "Building," p. 93.

Comparisons: Ep. 23, 4-5 (joy, to a VEIN OF PRECIOUS METAL). Ep. 71, 27, the wise man is not to be as unfeeling as a ROCK. Ep. 82, 14, a mass of METAL is, of itself, neither hot nor cold; death is noble only in connection with virtue and courage. Ep. 87, 20-21, as Vergil says (Georg. 1, 53 ff.), different natural products have their special regions; the "summum bonum" is not born where ivory and IRON are; its locality is the mind.

D. THE ELEMENTS, WEATHER, SEASONS, CELESTIAL PHENOMENA

(a) FIRE, HEAT, LIGHT

With these I have included their opposites. See also examples given under "Sight," p. 49 ff.

aestuare: Ep. 13, 13 maiorem partem mortalium . . . aestuare ac discurrere. It is hard to tell whether the metaphor comes from the agitation of a boiling liquid, or from the tossing of the waves of the sea. The example from Sen. Herc. Oet. given under *aestus* would support the former. Cf. Sen. Herc. Oet. 1339 reclinis ecce corde anhelante aestuat; Prud. Perist. 13, 24 aestuante nupta. Ep. 95, 21 nivem . . . solacium stomachi aestuantis.

aestus: Ep. 66, 46 (animo). Cf. Sen. Herc. Oet. 275 f. pectoris sani parum | aestus, alumna, comprime et flammas doma.

ardere: Ep. 99, 27 tempore, quo filius ardet (i. e., is on his funeral pyre).

caligo: Ep. 89, 2 (nobis perrumpenda). Ep. 102, 28 naturae tibi arcana retegentur, discutietur ista caligo et lux undique clara percutiet. The metaphor is beautifully developed through several lines.

dilucidus: Ep. 121, 13 (sensus). The tropical application to speech is frequent in Cicero and Quintilian.

effulgere: Ep. 74, 14 (*innocentia*, subject).

enitere: Ep. 79, 16 (*opinio*, subject).

exaestuare: Ep. 79, 2, the subject, which is lacking in the best MSS., is evidently *ignis*; see Hense's ap. crit. for conjectural readings. Ep. 82, 4 multa intus, quae . . . exaestuant. Ep. 83, 16 (vinum). Ep. 95, 17 (cerebrum).

exardescere: Ep. 18, 15 (*affectus*, subject; the metaphor is common, but here leads to a simile with *ignis*).

excandescere: Ep. 76, 23 nec excandescere ad subita. Ep. 123, 5 (*animus*, subject).

extinguere (exst-; in the text of Seneca, the ppl. is nearly always spelled with "s," the verb itself without it): Ep. 8, 5 (potio sitim). Ep. 49, 1 exstinctam memoriam. Ep. 53, 7 (gravis sopor somnia). Ep. 63, 13 (*aetas*, subject; *vitia*, object). Ep. 74, 23 acies oculorum exstincta. Ep. 77, 17 (solem). Ep. 78, 9 impetus (morbi) morā extinguitur. Ep. 78, 17 morbus . . . aut extinguetur aut extinguet. Ep. 81, 7 beneficio vis iniuriae extinguitur. Ep. 82, 9 (metum). Ep. 83, 17 (sitim). Ep. 94, 31 non . . . extincta . . . indoles . . . sed obscurata. Ep. 95, 25 (of hot food) iudicas sine noxa in ipsis visceribus extingui? Ep. 99, 24 amor . . . totus extinguitur. Ep. 119, 3 (sitim).

fax: Ep. 115, 12 carmina . . ., quae adfectibus nostris facem subdant; cf. Sen. Ag. 136 inter istas mentis obsessae faces.

flagrare: Ep. 108, 1 cupiditas discendi, qua flagrare te video. Ep. 115, 4 (see *ignis*). Cf. Sen. Thy. 98 (cor) flagrat incensum siti; id. Oct. 132 odioque nostri flagrat (victrix).

frigus: Ep. 67, 1 aetas mea contenta est suo frigore. Vix media regelatur aestate. Ep. 122, 11 tolerabilis poeta et amicitia Tiberi notus et frigore.

fulgere: Ep. 91, 4 (indefinite neuter subject). Ep. 110, 14 (quoted from Attalus) aliquid ex illis (i. e., divitiis) . . . fulserat. Ep. 115, 3 faciem . . . fulgentem; strengthened by *lucentibus* which follows. Ep. 115, 4 faciem altiorem fulgentioremque.

fulgor: Ep. 21, 1 retinet te huius vitae . . . fulgor. Ep. 94, 74 (by metonymy for *fama*). Ep. 120, 5 (conspicui alicuius facti). See C. THULIN, "Fulgur, fulmen und Wortfamilien" in A. L. L. XIV (1906), p. 369 f.

ignis: Ep. 115, 4 oculis . . . vivido igne flagrantibus; cf. Sen. Phaed. 364 erumpit oculis ignis. Ep. 7, 4 ferro et igne res geritur is cited by Szelinski, "Nachträge zu Otto," p. 16, as a 'metaphorical proverb.'

incendere: Ep. 83, 19 omne vitium ebrietas . . . incendit. Ep. 104, 20 incendent libidines tuas adulterorum sodalicia.

inlustrare: Ep. 91, 2 (*opera*, subject; *urbes*, object).

lucere: Ep. 44, 2 (philosophia) omnibus lucet. Ep. 115, 3 hinc iustitia, illinc fortitudine, hinc temperantia prudentiaque lucentibus; cf. *fulgere*.

lucescere: Ep. 110, 8 (see *lux*).

lucide: Ep. 71, 16 (animus) lucidius . . . inter divina mansurus.

lucifuga: Ep. 122, 15 (applied to those who turn night into day in their revels). The only other examples of the word given by Lexx. are Ap. M. 5, chap. 19 and id. Apol. chap. 16. Cf. *lucifugus* in Antib.[1], II, p. 36.

lumen: Ep. 48, 8 (clarum veritatis). Ep. 88, 45 (scientiam) lumen, per quod acies derigatur ad verum.

lux: Ep. 19, 4 sequetur, quocumque fugeris, multum pristinae lucis. Ep. 93, 5 (vera). Ep. 100, 11 multum erit in omnibus lucis. Ep. 102, 28 (see *caligo*). Ep. 110, 6-8 (used several times in metaphor based on Lucr. 2, 55 f.; *tenebrae* and *lucescere* are employed in the same connection). Ep. 115, 7 magnarum potestatium falsa lux.

nitere: Ep. 41, 6 (animus) qui nullo bono nisi suo nitet. Ep. 120, 8 optimum ex contrario nituit.

obscurare: Ep. 94, 31 indoles . . . obscurata.

obscurus: Ep. 57, 2 nihil illis facibus obscurius.

perlucere: Ep. 79, 18 tenue est mendacium: perlucet.

radiare: Ep. 115, 7 multus circa divitiarum radiantium splendor.

recalescere: Ep. 34, 1 discussa senectute recalesco.

regelare: Ep. 67, 1 (see *frigus*).

splendere: Ep. 23, 6 ista, quae extrinsecus splendent. Ep. 122, 7 (*pueritia*, subject).

splendidus: Ep. 100, 5 (verba).

splendor: Ep. 115, 3 frugalitas et continentia (etc.) . . . splendorem illi suum adfunderent. In the same passage occur *fulgentem* and *lucentibus*. Ep. 115, 6 multa . . . aciem nostram . . . splendore nimio repercutiunt. Ep. 115, 7 divitiarum; in the same connection occur *radiantium* and *lux*.

tenebrae: Ep. 19, 3 tenebras habere non potes. Ep. 49, 11 (referring to wrong ideas about life and death) has tenebras discute. Ep. 82, 15 tenebrarum metus est, in quas adductura mors creditur. Ep. 93, 7 ne velut per tenebras aevum ignobile emetiar. Ep. 104, 24 tenebras perrumpere. Ep. 110, 6 (see *lux*). Ep. 113, 29 Alexander . . . modo occiso amico, modo amisso iacebat in tenebris (this may be taken literally). Ep. 122, 4 (in animo).

torrere: Ep. 14, 6 febrem viscera ipsa torrentem. Ep. 78, 19 febrem praecordia ipsa torrentem.

umbra: Ep. 33, 8 interpretes sub aliena umbra latentes. Ep. 74, 21 virtutis. Ep. 79, 13 gloria umbra virtutis est. Ep. 88, 46 tota rerum natura umbra est. Ep. 92, 27 umbra quaedam illorum bonorum et similitudo. Ep. 99, 3 umbras malorum (contrasted with *solida mala*).

urere: Ep. 3, 4 quicquid illos urserit, exonerant. Ep. 48, 7 (alium pau-

pertas). Ep. 66, 37 (morbus praecordia). Ep. 95, 25 non credis (garum) urere salsa tabe praecordia? Ep. 104, 17 (mala te). Ep. 119, 13 fauces urit sitis.

Comparisons: Ep. 18, 15 (anger compared to FIRE). Ep. 21, 1-2 (the difference between public life and that of the philosopher compared to that between SPLENDOR and LUX. Ep. 31, 5, as there is nothing bright without LIGHT, nothing gloomy without DARKNESS, nothing hot without the assistance of HEAT, so the honorable and the base are produced by virtue and wickedness. Ep. 39, 3 (the mind compared to FLAME); similarly, 57, 8. Ep. 79, 11-12 (the first illumination of the mind, to the LIGHT OF THE SUN seen through a mist). Ep. 79, 13 (developing the metaphor *gloria* UMBRA *virtutis est*). Ep. 92, 5 (Antipater's theory that "externa" have some value, though slight, likened to seeking the light of a little FIRE in broad day, and to a SPARK in comparison with the sun). Ep. 92, 21, Seneca quotes and rejects the theory that, as between the hot and the cold there is the LUKEWARM, so there is something between the happy and the wretched. Ep. 94, 29 (the seeds of good in the mind compared to a SPARK, which may be fanned to a flame). Ep. 100, 10 (eloquence, to a SHADOW). In Ep. 109, 8 Seneca quotes, and in sect. 9 shows the fallacy of, the comparison that, as it is useless to add more warmth to a thing already HEATED to the utmost degree, so nothing can be added to the "summum bonum." Ep. 117, 30-31, surrounded as we are by perils, we are no more able to attend to sophistic quibbles than a man running to put out a FIRE would delay over trifles. Ep. 120, 13 (the truly great man compared to a LIGHT shining forth in the dark).

(b) AIR, WIND

adflare: Ep. 72, 5 incommodo adflatur. Ep. 114, 3 illo (i. e., animo) vitiato hoc (i. e., ingenium) quoque adflatur; cf. Petr. 2 loquacitas . . . animos iuvenum . . . veluti pestilenti quodam sidere afflavit.

aura: Ep. 13, 13 damus nos aurae ferendos; cf. Sen. Phaed. 488 aura populi et vulgus infidum bonis.

conflare: Ep. 95, 73 (applied to metals; in this sense, according to H. Lex., "most freq. after the Aug. per."). Cf. Sen. Phoen. 244 f. maculatos lares | conflate.

inflare: Ep. 36, 1 (*felicitas*, subject). Ep. 66, 31 illa quae . . . vulgi sententia bona sunt, inflant inanibus laetos. Ep. 76, 17 (neuter plural subject; *animum*, object). Ep. 87, 31 (divitiae) inflant animos. Ep. 90, 28 (*magnitudinem solidam* contrasted with *inflatam*). Ep. 114, 1 inflata explicatio. As applied to literary style, with the meaning 'bombastic,' examples of *inflatus* are given by Lexx. from Auctor ad Herennium, Propertius, Quintilian, Tacitus, and Suetonius; in the sense 'haughty, proud,' it is Ciceronian.

turbo: Ep. 37, 5 in medio turbine rerum.

ventosus: Ep. 84, 11 ambitum: tumida res est, vana, ventosa. The word has two tropical meanings, 'changeable, fickle' and, as here, 'windy, vain, empty.' In the latter sense Lexx. give examples from Vergil (A., *lingua* and *gloria*); Horace (Ep., *curru*); Petronius (loquacitas); Seneca (Dial. 5, 8, 4 ventosus et mendax); Statius (Theb., *decus*); and Pliny (Paneg., *natio*). Cf. Antib.[1], II, p. 722.

Comparisons: Ep. 57, 8 (the mind compared to AIR). Ep. 83, 7 (confused voices, to the WIND in the forest). Ep. 82, 21, the drunkard's dizziness makes the house look as if spun around by a WHIRLWIND; Ep. 94, 67 (Alexander, Pompey, and Caesar, to whirlwinds). Ep. 123, 16, glory is more unstable than a BREEZE.

(c) WATER AND FLUIDS[1]

adfundere: Ep. 99, 17 (referring to demonstrations of grief at a funeral) aliquem conlabentem et corpori adfusum; cf. Sen. Phoen. 475 affusa totum corpus amplexu tegam. Ep. 115, 3 frugalitas et continentia (etc.) . . . splendorem illi suum adfunderent.

defluere: Ep. 72, 10 (of those who have attained some measure of philosophic training) hi non concutiuntur, ne defluunt quidem. Ep. 95, 20 capillos defluere dixit. Ep. 120, 14 pars (dei) et in hoc pectus mortale defluxit.

diffluere: Ep. 91, 11 iuga montium. Ep. 114, 4 in oratione.

diffundere: Ep. 66, 32 res . . . animum et diffundit et mordet. The verb in this sense of 'gladden, exhilarate,' with *animum* or *vultum* as object (cf. *dissolvere, solvere, remittere*), is a favorite of Ovid; but I find no examples outside of him and Seneca. As applied to the persons them-

[1] J. H. WESTCOTT, on Livy, 1, 16 (perfusus), notes the frequent metaphorical use in Latin of words of flowing; cf. Nägelsbach-Müller, "Lateinische Stilistik," p. 538 f.

selves, however, the Lexx. cite Cicero, Ovid, Statius (S. 4, 2, 54; imitated from Ov. M. 3, 318), Petronius, and Arnobius. For the ordinary tropical uses, see Antib.[T], I, p. 446. Ep. 85, 22 (beata vita) in aequo est longa et brevis, diffusa et angustior. Ep. 89, 21 quorum aeque spatiose luxuria quam illorum avaritia diffunditur. Ep. 91, 2 toto orbe terrarum diffusa securitas sit. Ep. 106, 5 an frontem adstringant, an faciem diffundant. Ep. 106, 12 ut cetera in supervacuum diffundimus, ita philosophiam ipsam.

diluere: Ep. 84, 2 (of reading) solvet ac diluet (vires).

effluere: Ep. 1, 1 (tempora). Ep. 22, 17 (vita); cf. Sen. Tro. 396 (spiritus), Phaed. 449 (dies), Thy. 537 (dona fortunae). Ep. 114, 15 (of literary style).

effundere: Ep. 78, 4 spiritum. Ep. 81, 8 id quod referendum ('repaid') est, effundit atque abicit. Ep. 83, 16 (secretum). Ep. 99, 1 primum impetum (doloris). Ep. 99, 27 cum aliquid lacrimarum adfectus effuderit. Ep. 100, 1 effundi verba. Ep. 100, 2 non effundere videtur orationem, sed fundere. Ep. 100, 10 oratio . . . nec torrens, quamvis effusa sit. Ep. 117, 25 secretarum cupiditatium pondus effundam. Ep. 121, 18 animalia . . . materno utero vel ovo modo effusa. Ep. 124, 22 (capillum more Parthorum).

fluere: Ep. 33, 6 (of quotable passages in the Stoic writers) non enim excidunt, sed fluunt; cf. Cic. Or. 12, 39. Ep. 72, 7 omnia autem, quibus vulgus inhiat, ultro citroque fluunt. Ep. 78, 25 delicatis et luxu fluentibus; cf. Sen. Phaed. 205 fluitque luxu. Ep. 94, 4 (pars philosophiae) ab universo fluit. Ep. 100, 1 utrum exciderit an fluxerit (oratio); in the preceding sentence *effundi verba* occurs. Ep. 110, 13 diu pasta et coacta pinguescere fluunt. Ep. 114, 20 (oratio) tenera et fluxa. Ep. 115, 18 oratio fluens leniter. Ep. 116, 3 omnis adfectus a quodam . . . fluere principio. Ep. 118, 11 bonum ex honesto fluit. Ep. 123, 10 fluunt dies.

fluidus: Ep. 66, 23 pecunia et corpus et honores, inbecilla, fluida. Ep. 71, 23 nos fluidi et enerves. Ep. 92, 10 inutilis caro et fluida. Ep. 102, 25 ossa nervique, firmamenta fluidorum. Ep. 114, 23 omnis ex languido fluidoque conatus est. For the tropical use of this word Lexx. cite only Ovid (lacerti), Livy (corpora), the elder Pliny (caro), Seneca (Oed. 423, syrma), Auctor Paneg. ad Pis. 90 (=Baehr. PLM. xv, 102) (habitus nec maestus nec fluidus), and Justinus (vestis); and, in an active sense, Ov. M. 15, 362 f. fluidiore calore | corpora tabuerint.

fluvidus: Ep. 58, 24 de homine dixi, fluvida materia et caduca. Ep. 58, 27 inbecilli fluvidique inter vana constitimus. This spelling, for *fluidus*, is given by Lexx. only for Lucr. 2, 452 ff., Seneca, and Sedul. Carm. 4, 186. See Ribbeck, Prol. in Verg., p. 448.

fundere: Ep. 74, 28 latius virtus funditur (followed a little later by *arto fine concluditur*). Ep. 100, 2 (of speech; see *effundere*); cf. Sen. Oed. 572 (verba), Med. 113 (convicia), Oct. 923 (murmur), and perhaps Herc. Oet. 1080 (carmina). Ep. 102, 12 gloriam . . . latius fusam. Ep. 114, 9 luxuriam late felicitas fudit. Ep. 116, 2 (vitium) latius funditur.

infundere: Ep. 71, 19 hunc animum . . . sapientia infundet et tradet. Ep. 81, 14 divitiae in domum infusae. Ep. 82, 14 dies illi (sc. cubiculo) lucem infundit. Ep. 115, 11 infusa cupiditas.

liquescere: Ep. 26, 4 (of gradual wasting away in old age; in the context occur *solvente* and *dilabi*).

liquidus: Ep. 71, 32 omnis species . . . redigetur ad liquidum. This use of the neuter as a substantive meaning 'clearness, certainty' is cited by Lexx., outside of this passage, only from Livy, 35, 8, 7; Vell. 1, 16, 1; Curt. 9, 2, 14; and Quint. 5, 14, 28. In these examples Seneca alone connects it with *redigere*; elsewhere *perducere* is used. The corresponding use of the adjective is shown by Lexx. only for Plaut. Ps. 762. For the adverb, see Antib.^{r}, II, p. 27. Neither of the words appears in Caesar.

madere: Ep. 83, 15 vino madentem. Ep. 95, 16 nervorum vino madentium.

perfundere: Ep. 36, 3 (studia) quibus perfundi satis est. For this tropical use in the sense 'make superficially acquainted with' Lexx. cite only Seneca. The context here is a metaphor from dyeing; cf. *tingere*, p. 99. Ep. 110, 8 si illā (sc. notitiā) se non perfuderit, sed infecerit. The second verb indicates that the metaphor of dyeing is involved here also. Ep. 115, 9 cum auro tecta perfudimus.

perfusorius: Ep. 23, 5 tenuem . . . ac perfusoriam voluptatem. Lexx. give no parallel except in the phrase *perfusorie dicere* in Dig. (Scaev.) 21, 2, 69, sect. 5 and (Ulp.) 43, 24, 5, sect. 1. The meaning is somewhat different in Suet. Domit. 8.

permadescere: Ep. 20, 13 deliciis permaduimus. This and Sen. Dial. 1, 4, 9, are the only passages cited by Lexx. in a tropical sense; but cf. Plaut. Most. 143 f. pro imbre amor advenit . . . permadefecit | cor meum.

profluere: Ep. 40, 2 (*oratio*, subject; in a translation of Homer, *Il.* 1, 249). Ep. 40, 12 proferatur (oratio) tamen malo quam profluat.

siccus: Ep. 66, 6 animus . . . sanus ac siccus. Ep. 114, 3 ingenium . . . siccum ac sobrium. Ep. 72, 10 nondum in sicco, iam in portu. Ep. 116, 6 a lubrico recedamus: in sicco quoque parum fortiter stamus. Cf. Antib.^{r}, II, p. 575.

spargere: Ep. 13, 8 fabula sine auctore sparsa. Ep. 19, 1 (multum temporis). Ep. 19, 12 (beneficia) conlocata, non sparsa. Ep. 29, 2 spargenda manus est. Hense is somewhat doubtful of the text. Otto, "Sprichwörter," s. v. manus, p. 211 ff., gives no phrase with *spargere*, but many examples, including Seneca, of *plena manu*, which Hense is inclined to make the basis of a new reading here. Ep. 71, 4 nec in multa spargendum (est summum bonum). Ep. 74, 6 quae a fortuna sparguntur. Ep. 78, 18 memoriam. Ep. 91, 6 quidquid longa series . . . struxit, id unus dies spargit et dissipat. Ep. 91, 20 vir . . . rumoribus sparsus. Ep. 94, 29 quaedam diversis locis iacent sparsa (followed by *contrahere, in unum conferenda, iungenda*). Ep. 94, 54 (dementiam in proximos). Ep. 95, 14 (nequitia) tam late se sparserat. Ep. 102, 30 animum . . . solutum statim spargi. This, as in the older editions, seems better than "spargit," which Hense, following the example of Bücheler, has adopted from MS. B; but see Hense's ap. crit. and J. BARTSCH in Rh. Mus. XXIV (1869), p. 272. Ep. 120, 21 (pecuniam). Ep. 124, 22 (capillum, ut Scythae solent).

stilarium: Ep. 97, 2 (the word is cited nowhere else by H. Lex. and is

not given at all by F-DV, and the reading is uncertain; see Hense's ap. crit. and cf. Schweighäuser's Notae ad loc.

stilicidium: Ep. 101, 14 per stilicidia emittere animam.

stillare: Ep. 40, 3 aeque stillare illum nolo quam currere (the context refers to manner of speaking). Cf. Calp. Ecl. 6, 23 stillantes . . . voces.

transfundere: Ep. 6, 4 omnia in te cupio transfundere. Ep. 108, 19 dum in aliud corpus transfunditur (anima).

The only comparison is Ep. 71, 24, where the errors of the mind in moral judgment are compared to the delusion of the eye by REFRACTION IN WATER; which leads to the metaphor *animus . . . caligat.*

(d) WEATHER, RAIN, SNOW

cadere: Ep. 87, 19 non in omnes bonum cadit, and the similar phrase in Ep. 124, 13, may involve a reference to the falling of rain or snow.

dilabi: Ep. 26, 4 in finem suum natura solvente dilabi.

nubila: Ep. 93, 5 (see *sidus*, p. 167).

tempestas: Ep. 88, 7 tempestates nos animi cotidie iactant. Ep. 115, 18 solidam felicitatem, quam tempestas nulla concutiat.

Comparisons: Ep. 27, 3 (trouble compared to passing CLOUDS); 80, 6, care passes away like a light cloud. Ep. 40, 2 (oratory, to SNOW). Ep. 45, 9 (the weapons of *fortuna,* to HAIL which rattles harmlessly upon the roof). Ep. 54, 1 (an attack of asthma, to a SQUALL). Ep. 91, 5 (the sudden STORMS of summer, to illustrate the unexpected attacks of *fortuna*); 99, 9, life is more changeable than a storm. Ep. 94, 67 (great conquerors, to a WHIRLWIND). Ep. 57, 8 (the mind, to LIGHTNING); 74, 4 (misfortune, to lightning). Ep. 66, 20, discomforts falling upon virtue have no more effect than RAIN falling in the sea. Ep. 70, 5, the time and manner of ending one's life is of little importance; one can not lose much out of a RAIN-DROP. This looks proverbial, although not mentioned by Otto or Sutphen. Ep. 92, 18, disasters, losses, and injuries affect virtue no more than a MIST does the sun.

(e) Heavenly Bodies

caelum: Ep. 68, 2 (sapiens) caelo impositus. Ep. 79, 12 animus . . . redditus caelo suo. Ep. 102, 24 (*caelum* by metonymy for *vitam in caelo*).

orbis: Ep. 12, 6 tota aetas . . . orbes habet circumductos maiores minoribus (the metaphor is developed through several sentences).

serenum: Ep. 93, 5 (the man who has invested his time well) vidit . . . veram lucem . . . Aliquando sereno usus est.

sidus: Ep. 93, 5 (immediately following the example given under *serenum*) aliquando, ut solet, validi sideris (i. e., the sun) fulgor per nubila emicuit.

Comparisons: Ep. 41, 5 (the soul compared to rays of the SUN); 66, 20 (virtue, to the sun); 79, 8 (wisdom, to the sun); 92, 5 (see under "Fire, etc.," p. 162); 92, 17-18 (virtue, to the sun; effectively developed and leading to a series of metaphors); 108, 4, as one who comes into the sunshine is, even without his own intention, sunburned, so even the careless visitor to a philosopher will take away with him something of his influence. Ep. 79, 8 (wisdom, to the MOON). Ep. 59, 16 (the soul of the wise man, to the calm REGION ABOVE THE MOON). Ep. 66, 46 (the perfect man, to the clear SKY). Ep. 71, 12-14, the republic, like the earth, the SKY, the structure of the universe, and the HEAVENLY BODIES, is subject to change; 79, 10, in virtue, as in the heavenly bodies, *stata magnitudo est.*

(f) Seasons; Parts of the Day

annus: Ep. 55, 7 esse illam (sc. Vatia's villa) totius anni credo; i. e., it is comfortable all the year around. Ep. 87, 3 (caricae) cotidie mihi annum novum faciunt. This refers to the custom of sending gifts on New Year's day; cf. Lipsius's note ad loc. and Ov. F. 1, 185 ff., cited by him.

antelucanus: Ep. 122, 1 turpis, qui alto sole semisomnus iacet, cuius vigilia medio die incipit, et adhuc multis hoc antelucanum est. Hyperbole is, of course, the figure involved here.

The only comparison referring to the seasons is that implied in Ep. 117, 28-29 'spring will come; I know it is winter now; summer will follow; I know it is not summer. I hope to be wise; meantime, I am not wise.'

E. LAND AND SEA

(a) Land and Mountains

See Friedländer's section "Kein Verständniss für die Schönheit der Gebirgsnatur," in "Sittengeschichte," II,[6] p. 207.

abruptus: Ep. 114, 1 (sententiae), may belong here.

angustiae: Ep. 49, 10 angustias temporis mei laxa (i. e., 'give me more time'). Ep. 58, 7 (referring to the lack of a word to translate τὸ ὄν) damnabis angustias Romanas. Ep. 88, 35 non dabit se in has angustias virtus. Ep. 100, 5 nullas videbis angustias inanis. There is evidently a contrast with the preceding *sensus . . . latius dictos*. The context is a metaphorical description of literary style as a house (see under *domus*, p. 55). Hence, although the combination *angustias inanis* is somewhat awkward, there is no need for Madvig's conjecture "argutias"; cf. Cic. Caecin. 29, 84, and Ac. 2, 35, 112. Ep. 102, 20 philosophiam in has angustias ex sua maiestate detrahere. Ep. 114, 25 magna pars suae felicitatis exclusa corporis angustiis.

angustum: Ep. 55, 11 in angusto vivebamus, si quicquam esset cogitationibus clusum.

antipodes: Ep. 122, 2 sunt quidam in eadem urbe antipodes.

clivus: Ep. 31, 4 clivum istum uno, si potes, spiritu exsupera. Ep. 92, 15 in summo deficit clivo?

declivis: Ep. 101, 1 illi declivis erat cursus ad cetera.

deducere: Ep. 51, 9 fortunam in aequum. Ep. 91, 11 vis ignium . . . quondam altissimos vertices . . . ad humile deduxit. Ep. 92, 16 non deducitur a beatissimo. Ep. 111, 4 philosophiam a fastigio suo . . . in planum.

depressus: Ep. 100, 8 (of the style of Fabianus) nec depressus sed plana.

escendere: Ep. 118, 6 nisi adhuc quaerit escendere: istud, quod tu summum putas, gradus est.

praeceps: Ep. 78, 17 morbus. Ep. 95, 33 in avaritiam luxuria praeceps est. Ep. 97, 10 non pronum est tantum ad vitia, sed praeceps. Ep. 101, 3 genere valitudinis praecipiti. The neuter is used as a substantive, with tropical force, in Ep. 8, 4 in praecipitia cursus iste deducit (the only example of the plural given by Lexx.); 75, 8 statim a sapientia praeceps est? 90, 42 mundus in praeceps agebatur; 94, 73 despexerunt in illud magnitudinis suae praeceps. This substantival use is not common (Merguet and Meusel show no instance in Cicero or Caesar), and the only tropical examples given by Lexx. are from Horace (Sat.), Livy, Ovid (Met.), Celsus, Statius, the younger Pliny, and Juvenal.

praecipitare: Ep. 15, 9 quos caeca cupiditas in nocitura . . . praecipitat. Ep. 52, 8 qui verba magna celeritate praecipitant.

praecipitatio: Ep. 72, 9 inperitis ac rudibus nullus praecipitationis finis est. The only examples of this word given by Lexx. are Vitr. 5, 12, 4; Sen. Dial. 3, 12, 6; Ap. de Mundo, 308; and Vulg. Psa. 51, 6.

praefractus: Ep. 114, 15 (compositionem) praefractam et asperam. The only similar example given by Lexx. is Cic. Or. 13, 40. The word is not common in any sense.

praeruptus: Ep. 84, 12 non in praerupto tantum istic stabis, sed in lubrico.

proclivis: Ep. 81, 15 in hanc erit partem proclivior. Ep. 86, 16 Iunius mensis . . . iam proclivis in Iulium. Ep. 94, 13 (animus) ad falsa proclivis; cf., in next sentence, mentem . . . ad peiora pronam.

solum: Ep. 88, 28 philosophia . . . totum opus a solo excitat (in contrast with *precarium fundamentum* in the preceding sentence). This example might be classified under "Building."

vertex: Ep. 84, 13 si conscendere hunc verticem libet, cui se fortuna summisit; for context, see *trames*, p. 122.

Comparisons: There may be a reference to HILLS in Ep. 43, 1-2, Lucilius should measure himself by the place where he is, not by Rome; whatever rises above objects in the neighborhood is great in that place; 'greatness' is a matter of comparison. Ep. 71, 12, the republic, like the EARTH, is subject to change (this is one of a series of comparisons). Ep. 79, 10, perhaps even AETNA may fall, but no fire nor rain can ever cast virtue down. Ep. 111, 2-3 (the philosopher compared to great MOUNTAINS, the height of which is appreciated the more, the nearer one approaches to them). The comparison here is introduced by a metaphor, beginning with *elatior*, and, by the aid of similar metaphors, is very effectively developed. It is an excellent example of skill in combining metaphor and simile.

(b) OCEAN, SEA, TIDE, ETC.

abundare: Ep. 100, 12 verbis abundabat.

aequalitas: Ep. 53, 2 aequalitas . . . , quae me corruperat, periit. Lexx. show no other instance of the use of this word in the sense *tranquillitas maris*.

aestus: Ep. 22, 8 (ambitiosarum rerum); the figure of 'retreating before the tide' is prettily carried out in the context.

altitudo: Ep. 21, 5 profunda super nos altitudo temporis veniet, pauca ingenia caput exerent.

altum: Ep. 19, 5 te in altum fortuna misisset. Ep. 59, 10 nemo nostrum in altum descendit. Ep. 80, 6 nulla sollicitudo in alto est. Cf. Sen. Thy. 590 alta, quae navis timuit, secare; Phoen. 22 alta maria.

emergere: Ep. 52, 2 nemo per se satis valet ut emergat: oportet manum

aliquis porrigat, aliquis educat; cf. (in sect. 1 of this letter) fluctuamur inter varia consilia. Ep. 72, 6 ex morbo. Ep. 83, 20 quicquid mali latebat, emergit.

exundare: Ep. 99, 21 ut gaudium sic dolores exundavere; cf. Sen. Med. 392 (furor) and Oed. 924 (dolor).

fluctuari: Ep. 4, 5 inter mortis metum et vitae tormenta . . . fluctuantur. Ep. 16, 3 (see *gubernaculum*, p. 125). Ep. 20, 1 si te istinc, ubi sine spe exeundi fluctuaris, extraxero. Ep. 52, 1 (see *emergere*). Ep. 95, 57 (inter missa adpetitaque). Ep. 104, 22 unus est . . . huius vitae fluctuantis et turbidae portus. Ep. 111, 4 sive secundo cursu vita procedit, sive fluctuatur.

fluctuatio: Ep. 120, 20 indicium est malae mentis fluctuatio et inter simulationem virtutum amoremque vitiorum adsidua iactatio.

fluctus: Ep. 19, 8 aut in ista sollicitudine procurationum et deinde urbanorum officiorum senescendum in tumultu ac semper novis fluctibus, quos effugere nulla modestia, nulla vitae quiete contigit. Ep. 28, 7 qui in fluctus medios eunt. Ep. 72, 11 cum medios quoque sequatur fluctus suus (but the text is doubtful; see Hense's ap. crit. and cf. Fickert ad loc).

innatare: Ep. 84, 6 (alimenta) solida innatant stomacho. Ep. 122, 6 merum . . ., quod non innatat cibo.

malacia: Ep. 67, 14 (see *mare*).

mare: Ep. 67, 14 (Demetrius) vitam securam et sine ullis fortunae incursionibus mare mortuum vocat. Nihil habere, ad quod exciteris, . . . sed in otio inconcusso iacere non est tranquillitas: malacia est.

mergere: Ep. 12, 4 illa (potio extrema) quae mergit. Ep. 19, 3 ut in extrema mergaris ac penitus recondaris. Ep. 24, 16 (animum in sollicitudinem). Ep. 36, 11 pars caeli levatur assidue, pars mergitur. Ep. 53, 7 (sopor animum). Ep. 55, 3 quotiens aliquos amicitiae Asinii Galli, quotiens Seiani odium, deinde amor merserat; similar examples of *mergere*, in the sense of *obruere, deprimere*, given by Lexx., are Verg. A. 6, 512 and 11, 27; Livy, 9, 18, 1 and 23, 18, 11; Curt. 10, 3, 9; Pliny, N. H. 7, 132; Juv. 10, 57. Ep. 66, 12 ratio . . . in corpus humanum pars divini spiritus mersa; cf. Cic. Sen. 20, 77 animus caelestis . . . quasi demersus in terram. Ep. 83, 15 mersum et vino madentem. Ep. 85, 12 aegra corpora minima interdum mergit accessio (morbi).

natare: Ep. 35, 4 mutatio voluntatis indicat animum natare, . . . prout tulit ventus. The only other examples given by Lexx. of *natare* in an intellectual or moral sense are Cic. N. D. 3, 24, 62 (tu); Hor. S. 2, 7, 7 pars multa hominum; Sil. 7, 726 (mens); Manil. 4, 257 (mens); cf. Ov. F. 6, 673 vinis oculique animique natabant, and the picturesque application of the word to the swaying of the scales in Tib. 4, 1, 44. Ep. 74, 11 natat omne consilium. Ep. 95, 62 si omnia in animo natant; cf. *fluctuantur* in 95, 57.

redundare: Ep. 7, 5 mala exempla in eos redundare. Ep. 81, 22 minimum ex nequitia levissimumque ad alios redundat. Ep. 83, 16 (part of a

quotation from a stock "declamatio") vino redundante. Ep. 95, 19 illa ex contrariis naturae partibus in eundem compulsa redundant.

tranquillitas: Ep. 67, 14 (see *mare*).

tranquillum: Ep. 98, 7 in tranquillo non tumultuatur. This looks like a proverbial expression, but is not mentioned by Otto, Szelinski, or Sutphen.

Comparisons: Ep. 4, 7 (a sudden STORM AT SEA as an illustration of the uncertainty of fortune). Ep. 70, 2 (time compared to the SEA); 79, 8, perfect wisdom, like the seas, admits of no increase. Ep. 83, 7 (many confused voices, to a WAVE).

(c) RIVERS, SPRINGS, ETC.

auferre: Ep. 91, 1 incendium . . . nullam (civitatem) abstulit; cf. Ov. M. 9, 263 f. interea quodcumque fuit populabile flammae, | Mulciber abstulerat; and id. M. 14, 574 f. (Ardea) quam postquam Dardanus ignis | abstulit. Ep. 117, 32 tempore tam angusto et rapido et nos auferente.

confluere: Ep. 45, 9 ad quem pecunia magna confluxit.

defluere: Ep. 120, 11 beata vita secundo defluens cursu.

influere: Ep. 50, 5 nobis casu tantum bonum influere.

praeterlabi: Ep. 100, 11 otiosa praeterlabetur oratio.

torrens: Ep. 100, 10 (describing the style of Fabianus) non est violenta nec torrens, quamvis effusa sit; cf. Ep. 40, 8 (under *unda*). Examples of the application of this word to oratory are given by Lexx. from Valerius Flaccus, the elder Pliny, Quintilian, and Juvenal; and, as a substantive, from Cicero (Fin. 2, 1, 3, which is the only instance shown by Merguet; and Meusel has no example at all for Caesar), Livy, Quintilian, and Tacitus (Dial. 4). Cf. Macr. Sat. 5, 1, 4 (Jahn), where the words *torrens, fluit, and redundat* are employed in describing the style of Cicero.

unda: Ep. 40, 8 perennis sit unda, non torrens. Seneca is here discussing the style of speaking which is suitable for philosophy.

vertex: Ep. 82, 3 in istis officiorum verticibus volutari. As parallels Lexx. cite only Cat. 68, 107 (amoris) and Sil. 4, 230 (pugnae).

Comparisons: Ep. 74, 25 (virtue compared to a SPRING). Ep. 58, 22-23 (physical changes in the different periods of life, to a RIVER; leading to a quotation from Heraclitus). Here may also be included Ep. 22, 12 (if Lucilius hesitates in order that he may consider how much he will carry with him in his retirement from public life, he will never make his escape. *Nemo cum sarcinis enatat. Emerge ad meliorem*

vitam); 23, 8 (those who have no plans in life are like objects floating in a stream), where the details of the second member of the comparison are very prettily worked out; and 122, 19 (struggling against nature compared to rowing upstream). Ep. 4, 5, many men cling to life as those swept away by a TORRENT cling even to objects which are rough and thorny; 85, 6 (the passions, to a torrent). Ep. 36, 2 (a popular man to a LAKE, which the crowds seek only to drink from it and roil it). Ep. 55, 6 (formal comparison of a river to an artificial CHANNEL).

III. GENERAL NOTIONS

There remain about a thousand other examples which, following the course pursued by Blümner (op. cit., pp. 3-21), I have thrown together under this heading; subdividing them, however, into two sections, according as they are connected with "Properties of Material Objects" or "Words Indicating General Actions." They include such ideas as relative position, height and depth, emptiness and fulness, softness and hardness, size, solidity, smoothness, etc., and verbs of adhering, beginning, breaking, carrying, ceasing, enclosing, expelling, falling, following, giving, growing, holding, leaving, lifting, mixing, placing, pulling, rising, seizing, slipping, standing, stretching, taking away, throwing, thrusting, and trying, and of motion and rest in general.

Some of these words, in certain instances, might have found a place in one or the other of the preceding divisions, and a more or less forced interpretation of others could also have assigned them to a more definite sphere; but, as nothing would have been gained by that method, it seemed better to do as Blümner has done, and leave them all under these general headings. The very fact that it is so difficult and often impossible to classify them more closely, in accordance with the plan adopted, is evidence that most of them do not present any very definite picture in their tropical application, and, as they are of value rather as bearing upon the question of phraseology in general than in connection with our main theme—the spheres from which Seneca derived his figurative expressions—I shall only give here the alphabetical lists of the words involved, with the references. So far as these examples have any bearing upon the principal object of the present investigation, they only tend to corroborate the conclusions derived from the ones already considered.

A. PROPERTIES OF MATERIAL OBJECTS

Aequalis: 104, 28. Aequare: 91, 16. Altus: 90, 44; 115, 4; 115, 9. Angulus: 68, 2; 86, 5; 119, 8. Anguste: 65, 24. Angustus: 85, 22; 90, 38; 99, 9; 117, 32. Ante: 73, 3; 84, 11. Apud (aput): 49, 2; 52, 10; 83, 26; 118, 4. Artus: 102, 22. Asper: 100, 6.

Circa: 80, 2; 88, 3; 101, 2; 117, 18. Citra: 74, 26; 83, 17; 101, 14; 102, 17. Conrotundare: 113, 22. Cum: 9, 16; 32, 1; 58, 32; 64, 1; 94, 42. Curvare: 100, 7 (?).

Declinatio: 122, 17. Devexus: 12, 5; 114, 16. Durus: 25, 1 (in connection with *intractabilem*, *reformari*, and *tenera*).

Emollire: 92, 10. Erectus: 9, 13; 23, 3; 45, 9; 82, 22; 91, 3; 94, 30; 100, 8; 124, 12. Evanidus: 35, 3. Exasperare: 14, 8; 83, 26; 85, 8. Excelsum: 64, 5; 66, 31. Excelsus: 45, 9; 74, 30; 84, 13; 104, 23; 118, 6. Explanatus: 83, 21. Extenuare: 6, 1; 117, 19. Extra: 75, 9; 94, 1; 98, 3.

Figura: 113, 7. Figurare: 66, 7; 90, 29. Firmare: 66, 31; 91, 7; 117, 21. Firmus: 98, 1; 98, 10. Foedare: 66, 4. Forma: 66, 9; 84, 8 (cf. A. J. Kronenberg, in Class. Quart., July, 1907, p. 207); 90, 28; 95, 72; 108, 7. Formare: 50, 5; 90, 26; 91, 15; 94, 47; 106, 4; 112, 1; 117, 25. Fragilis: 66, 11; 91, 16; 98, 1; 98, 10.

Humilis: 100, 8; 118, 6. Humilitas: 120, 21.

Implere: 19, 7; 71, 27; 92, 31; 93, 2; 95, 61; 104, 28; 120, 7. Inanis: 90, 28. Inclinabilis: 94, 40. Inclinatio: 24, 25; 49, 3; 53, 2; 114, 1. For *inclinare*, see p. 178. Inconcussus: 59, 14; 66, 40; 67, 14. Inconstans: 95, 19. Incurvare: 82, 11; 104, 24. Indurare: 106, 6; cf. p. 55. Indurescere: 50, 5; 112, 3. Inexsuperabilis: 85, 19; 111, 2. Infernus: 94, 58. Infra: 75, 8. Inhabilis: 15, 3; 104, 10; cf. J. E. B. Mayor, in E. J. P. VII (1877), pp. 151-2. Inquinare: 59, 9; 94, 59. Inreparabilis: 123, 10. Inspurcare: 87, 16. Integer: 85, 7. Intempestivus: 88, 37. Inter: 93, 10. Interior: 48, 3. Intervallum: 49, 11: 66, 14; 92, 15; 99, 9; 118, 7. Intra: 9, 18; 95, 33. Intus: 80, 10.

Late: 100, 5. Latus: 76, 31. Laxamentum: 7, 3. Laxare: 15, 2; 83, 20; 108, 2. Laxitas: 66, 14. Lentus: 30, 8; 100, 7. Lividus: 83, 20. Locare: 92, 15. Locus: 41, 4; 49, 3; 70, 16; 86, 3; 88, 20; 91, 13; 99, 4; 99, 12. Longinquus: 94, 53. Lubricum: 71, 28; 75, 10; 84, 12; 92, 10; 116, 6. Lubricus: 1, 3; 94, 73; 99, 9; 101, 11 (in a quotation).

Maculare: 81, 27. Maiestas: 9, 12; 79, 10; 102, 20. Medium: 83, 16; 93, 10; 100, 5. Medius: 22, 14. Minutatim: 66, 43. Mobilis: 85, 7; 92, 29; 94, 30; 99, 9. Moles: 89, 2; 107, 10; 117, 31. Mollire: 36, 1; 98, 3. Mollis: 100, 7. Molliter: 99, 1; 100, 6. Mundus: 70, 21.

Nitidus: Lib. XXII (Exc. Gell.), 9.

Obfirmare: 98, 7. Obrigescere: 82, 2.

Par: 117, 33. Patere: 33, 11; 44, 2; cf. p. 112. Pernix: 108, 27. Planus: 84, 13; 100, 8; 111, 4. Plenus: 61, 4; 71, 16; 85, 23; 93, 2;

98, 15; 100, 12; 101, 4; 102, 17; 109, 1. Positio: 64, 4; 85, 14. Post: 73, 3; 84, 11. Praeposterus: 23, 1. Pravus: 98, 3. Profundum: 49, 3. Profundus: 89, 22; 99, 10. Pronus: 94, 13; 95, 37; 97, 10. Prope: 75, 9; 81, 8. Pulvis: 89, 3; cf. p. 77. Purus: 100, 10; 124, 23. Puter: 12, 1. Putide: 75, 1. Putidus: 96, 5.

Rapidus: 117, 32. Receptaculum: 92, 34. Rectus: 66, 2; 88, 13; 95, 39; 98, 3. Refractarius: 73, 1.[1] Refrigescere: 16, 6; 74, 31. Retro: 122, 18. Rigere: 99, 15. Rigidare: 71, 20 (text and interpretation are somewhat doubtful; see Hense's ap. crit. and cf. Schweighäuser's Notae ad loc). Rigidus: 11, 10; 21, 3; 81, 4. Rigor: 67, 1. Rima: 86, 8.

Segnis: 79, 2. Sincerus: 66, 17. Solidus: 23, 5; 27, 2; 53, 12; 56, 11; 66, 31; 90, 28; 99, 3; 100, 12; 115, 18. Solutus: 23, 4; 89, 18; 102, 30; 108, 8; 122, 17. Solvere: 26, 4; 51, 3; 66, 43; 71, 13; 82, 2; 84, 2; 95, 18; 95, 38; 109, 18. Sordes: 94, 59; 114, 13. Sordidus: 53, 1; 100, 5; 110, 12; 114, 10. Spatiose: 89, 21. Spatiosus: 74, 29; 88, 33. Spatium: 91, 2; 93, 8; 100, 11. Spissus: 81, 22. Spurcus: 86, 12 (involving a word-play with *munda*). Stabilire: 101, 9. Stabilis: 18, 10. Stabilitas: 71, 27. Sub: 84, 13; 92, 16; 114, 17. Sublimitas: 92, 33. Summus: 84, 13; 92, 2; 118, 6. Superior: 117, 33. Supra: 70, 22; 71, 25; 111, 4.

Tardus: 90, 34; 124, 4. Tener: 7, 6; 11, 3; 108, 12; 114, 20. Tenuis: 79, 18; 95, 17; 101, 1. Trans: 55, 7. Transversus: 114, 8.

Una: 40, 1. Unde: 88, 34; 99, 22; see J. Bartsch, in Rh. Mus. XXIV (1869), p. 282.

Velocitas: 40, 8; 49, 2. Vicinia: 75, 9. Vicinus: 30, 7; 109, 15; 120, 9. Vitiare: 74, 23; 83, 21; 83, 26; 114, 3. Vitium: 123, 14.

The comparisons which may be included here are: Ep. 9, 17 (THINGS IN GENERAL); 71, 14; 99, 21; 106, 12. Ep. 19, 6 (CAUSES). Ep. 72, 3 (ELASTICITY). Ep. 95, 12 (ELEMENTARY MATERIAL). Ep. 118, 17 (INFINITY, INDIVISIBILITY, IMMOBILITY). Ep. 122, 17 (STRAIGHT and CROOKED). Ep. 124, 10 (FIRST and LAST, BEGINNING and CONSUMMATION).

[1] This is the only example of the word given by Lexx. For formation and sphere of use, see PAUCKER in Kuhn's Ztschr. XXVII (1885), p. 138; COOPER, "Sermo Pleb.," p. 147; and Stolz, "Hist. Gram. der lat. Spr.," I, pp. 280, 467 and 471; and cf. "Refractatio" in Du Cange, "Gloss. Med. et Inf. Lat.," VII, p. 81.

B. WORDS INDICATING GENERAL ACTIONS

Abdere: 90, 17. Abicere: 81, 8; 114, 7; 121, 18. Abigere: 36, 11; 88, 29; 94, 55; 124, 1. Abradere: 88, 11. Abrumpere: 30, 15; 100, 6. Abscondere: 84, 7; 94, 71; 110, 10. Abstrahere: 51, 5; 88, 19. Accessio: 92, 24. Accipere: 70, 5. Actio: 102, 19. Actus: 102, 21. Adfigere: 67, 2. Adfligere: 74, 18. Adhaerere: 21, 6. Adicere: 90, 39. Adigere: 98, 12. Adlevare: 76, 27; 110, 3. Admiscere: 116, 3. Admovere: 95, 4; 98, 18. Adpetere: 122, 2. Adpetitio: 124, 3. Adplicare: 21, 4; 95, 55; 105, 5; 115, 1. Adsidere: 72, 3; 100, 10. Adstricte: 8, 10. Adstrictus: 123, 13. Adstringo: 48, 5; 94, 23; 100, 7; 108, 10; 110, 5. Adtemperare: 30, 8. Adtollere: 76, 17; 93, 9. Adtrahere: 30, 15; 87, 33; 118, 8. Advertere: 94, 25. Agere: 95, 10; 104, 29; cf. pp. 73, 85, 103, 125, 127, and 138. Agilis: 15, 2; 74, 16. Agitare: 94, 26; 119, 5; cf. pp. 88 and 125. Alligare: 55, 2. Amittere: 90, 38. Aperire: 42, 3; 67, 1; 79, 5; 95, 61. Aptare: 93, 6. Arcere: 8, 5; 90, 5. Attollere: 6, 1; 30, 1; 66, 6; 66, 31; 74, 17; 100, 12; 117, 19. Auferre: 1, 1; 40, 4; 74, 23; 100, 4. Augere: 90, 5. Avellere: 30, 12; 95, 35. Aversatio: 97, 16. Avertere: 85, 39; 114, 21.

Cadere: 20, 8; 21, 1; 22, 3; 31, 11; 36, 1; 36, 11; 42, 5; 74, 33; 83, 4; 83, 23; 88, 13; 95, 70; 100, 7; 102, 4; 110, 3; 110, 4; 113, 4; 114, 17; 120, 17; 124, 6. Caducus: 58, 24. Capere: 112, 1. Casus: 23, 7. Cedere: 65, 1; 82, 21; 85, 28. Celare: 120, 5 Cessare: 47, 16. Circumferre: 62, 3; 94, 7; 108, 36; 109, 5. Circumicere: 102, 25. Circumscribere: 15, 2. Circumsedere: 9, 9. Coactor: 52, 4. Coartare: 94, 27; 119, 10. Cogere: 85, 22; 94, 37; 100, 5. Cohaerere: 89, 8; 90, 3; 102, 6; 102, 28; 106, 3. Coicere: 80, 5; 88, 45. Colligere: 6, 1; 49, 6; 100, 11; 101, 9; 116, 8; 120, 4; 121, 19. Comminuere: 48, 9. Commovere: 35, 4. Comprimere: 79, 17; 120, 11. Concinnare: 7, 6; 117, 1. Concitare: 85, 7; 99, 24; 116, 3; 116, 8; 123, 13; 124, 18. Concludere: 74, 28. Concutere: 14, 4; 58, 35; 94, 67; 115, 18. Condere: 79, 17; 88, 29; cf. pp. 39 and 146. Conferre: 55, 7; 55, 8; 78, 4; 94, 29; 109, 4. Congerere: 31, 3; 76, 30; 94, 54. Conicere: 48, 9; 56, 9; 88, 34; 94, 63. Coniti: 94, 31. Conpetere: 75, 6; 84, 8. Conponere: 89, 9; 94, 1; 100, 2; 102, 18; 123, 6; cf. p. 38. Conrumpere: 91, 12. Considere: 94, 23; 117, 4. Consistere: 2, 1; 87, 17; 120, 1. Constare: 22, 16; 74, 12; 83, 27; 88, 18; 88, 20; 92, 2; cf. p. 104. Consurgere: 87, 16; 91, 5; 91, 9. Conterere: 22, 8; 71, 6. Continere: 87, 2; 94, 25; 95, 12; 95, 58; 106, 4. Contingere: 32, 4; 110, 3. Continuare: 30, 1 (?). Contorquere: 79, 1. Contrahere: 20, 3; 82, 22; 99, 15; 108, 18; 110, 4; 120, 21; 123, 4. Convellere: 58, 35. Convertere: 119, 11. Convolvere: 65, 19; 94, 67. Corrigere: 98, 3. Corripere: 120, 18. Crescere: 45, 2; 71, 16; 78, 27; 79, 6; 82, 21; 88, 22; 98, 1; 101, 1; 111, 4; 115, 11. Cumulare: 99, 13.

Decidere: 15, 8; 75, 9; 92, 23; 95, 57; 95, 70. Decrescere: 24, 20. Defringere: 92, 2. Deicere: 67, 10; 71, 12; 92, 26; 110, 4 (in a word-play with *eicere*). Delabi: 16, 6; 108, 35. Delitescere: 105, 2. Demittere:

20, 1; 45, 11; 67, 13; 71, 6; 108, 9. Demissus: 92, 9. Depellere: 92, 26. Deponere: 30, 4; 74, 18; 108, 6. Deprimere: 43, 2; 47, 10; 66, 6; 72, 9; 76, 17; 79, 10; 92, 16; 92, 30; 117, 19. Desilire: 76, 29. Desinere: 100, 7. Detinere: 8, 1; 20, 2; 81, 25; 95, 46; 114, 11; 114, 16; 115, 10. Detorquere: 13, 12. Detrahere: 79, 10; 91, 4; 94, 6; 94, 21 (in a quotation); 102, 20; 102, 25 (3 times); 103, 5; 115, 16. Detrimentum: 122, 1. Devolvere: 92, 23. Diducere: 32, 2; 45, 9; 49, 11; 75, 8; 78, 10; 102, 6; 122, 2. Digerere: 95, 19; 108, 1. Dilatare: 20, 3; 87, 32; 90, 39; 120, 21. Dimittere: 53, 9; 60, 3; 71, 13; 83, 23; 99, 22; 102, 27. Discerpere: 51, 8; 59, 10. Discutere: 28, 1; 34, 1; 49, 11; 50, 4; 56, 9; 70, 15; 95, 8; 95, 34; 102, 28; 104, 13; 105, 5. Disicere: 23, 6; 79, 12. Dissilire: 71, 9; 113, 26. Dissipare: 91, 6; 100, 6. Dissolutio: 3, 5. Dissolvere: 45, 5; 92, 10. Distare: 71, 33. Distorquere: 48, 4; 122, 17. Distractus: 66, 24. Disturbare: 114, 15. Distringere: 2, 3; 74, 8; 75, 16; 90, 16; 104, 7. Divellere: 6, 2; 77, 16. Dividere: 24, 20; 65, 1; 117, 32. Divulsio: 99, 15.

Efferre: 59, 4; 63, 1; 74, 18; 90, 13; 100, 10; 111, 2; 115, 4; 120, 11. Egerere: 91, 12; 118, 5. Eicere: 54, 7; 110, 4. Elabi: 63, 3; 77, 10; 94, 25. Elidere: 15, 2; 24, 14; 36, 1; 66, 20; 70, 20. Elisio: 99, 19. Eluere: 59, 9. Emendare: 124, 23. Emicare: 79, 12. Eminere: 8, 3; 19, 2; 33, 4; 71, 5; 74, 18; 84, 13; 100, 9; 110, 3. Emittere: 30, 12; 70, 19; 76, 25; 95, 72; 101, 14; 110, 4. Eradere: 11, 6; 91, 10; 104, 20. Erepere: 76, 19; 101, 2. Erigere: 78, 3; 94, 29; 104, 31. Eripere: 1, 1; 19, 1; 45, 5; 70, 13; 77, 17; 82, 14; 94, 36; 104, 15; 108, 37; 122, 7. Eruere: 79, 14; 90, 26; 99, 28. Erumpere: 70, 23; 91, 7. Evadere: 22, 9; 29, 9 (twice); 70, 19; 79, 14; 117, 23; cf. *vadere*, p. 123. Exagitare: 92, 29. Excidere: 1, 1; 33, 6; 53, 9; 81, 23; 82, 7; 88, 39; 98, 11; 99, 5; 100, 1. Excipere: 53, 6; 55, 7; 67, 11; 79, 14; 91, 10; 95, 18 (cf. 21, 10); 114, 24. Excitare: 88, 28; 89, 21; 90, 13; 90, 41; 91, 13; 94, 25; 94, 29; 100, 11. Excussus: 108, 10. Excutere: 7, 6; 11, 1; 11, 2; 16, 7; 45, 2; 49, 6; 58, 5; 72, 1; 75, 10; 78, 8; 80, 2; 82, 8; 83, 7; 84, 1; 85, 41; 90, 29; 91, 12; 101, 15; 102, 24; 109, 16; 110, 5; 116, 8 (in a word-play with *excusare*); 118, 2; 119, 15; 121, 4; 121, 5; 123, 9. Exercere: 15, 8. Exilire: 17, 9; 40, 11; 66, 11; 100, 7. Eximere: 58, 29; 95, 46. Expandere: 94, 70. Expellere: 1, 3; 75, 18; 88, 18; 94, 6; 94, 33; 94, 68; 99, 26; 116, 3; 120, 16. Explicabilis: 101, 8 (?). Explicare: 42, 3; 66, 7; 76, 15; 88, 36; 94, 29; 95, 32; 100, 6; 109, 6; 109, 15. Explicatio: 114, 1. Exprimere: 6, 6; 89, 19. Extare: 84, 13; 115, 4. Extendere: 20, 3; 40, 3; 85, 21; 92, 30; 93, 1; 102, 21; 110, 4. Extollere: 87, 16; 87, 32; 124, 23. Extorquere: 67, 10. Extrahere: 52, 6; 70, 19; 94, 24; 95, 37. Exturbare: 51, 13. Exurgere: 31, 11; 41, 2; 78, 17.

Ferire: 57, 3; 83, 7; 88, 22; 94, 43; 100, 11; 108, 11; 117, 21 (may be regarded as a military metaphor); 122, 8. Ferre: 9, 17; 9, 19; 22, 4; 22, 12; 71, 1; 87, 5; 94, 65; 104, 17; 108, 4; 110, 7. Figere: 84, 8; 94, 6; 100, 1; 107, 5. Fovere: 95, 70. Frangere: 26, 1; 66, 6; 82, 22; 88, 29; 100, 10; 104, 13; 112, 1; 115, 2. Frequentare: 79, 17.

Gerere: 66, 1; 102, 19. Gestare: 104, 19; 123, 8 (twice).

Haerere: 65, 22; 74, 18; 81, 23; 82, 5; 101, 2; 101, 6; 111, 1; 121, 1; 123, 9. Haesitare: 82, 19.

Iacere: 8, 8; 24, 25; 33, 6; 49, 3; 58, 34; 59, 9; 71, 25; 82, 2; 95, 16; 118, 6; 120, 21. Iactare: 95, 54; 96, 5; 98, 8; 99, 9; 104, 27. Iactatio: 2, 1; 28, 2; 28, 3; 95, 58; 104, 14; 104, 29 (according to Hense's conjecture, but cf. A. J. Kronenberg in Class. Quart. I, p. 211); 120, 20. Ictus: 57, 3; 72, 10; 76, 34; 94, 43; 99, 18; 100, 8. Imminere: 101, 2. Impellere (inp-): 26, 4; 91, 7; 94, 29; 120, 17. Impetus (inp-): 24, 24; 46, 2 (twice); 99, 1; 100, 3; 101, 4; 118, 9. Incĭdere: 17, 9; 22, 4; 24, 19; 72, 6; 114, 13; 114, 18; 115, 16; 116, 5; 120, 4; 120, 12. Incīdere: 93, 6; 101, 5; cf. p. 95. Incitare: 11, 5; 78, 9; 90, 19; 114, 20. Inclinare: 67, 1; 91, 3; 114, 22; for *inclinabilis* and *inclinatio*, see p. 174. Incubare: 76, 30; 94, 74. Incumbere: 30, 1. Incutere: 119, 9; 123, 15. Indeclinabilis: 66, 13; 74, 29. Indisposite: 124, 19. Iners: 95, 25. Inexcitabilis: 83, 15. Inexercitatus: 94, 29; 94, 32. Inexplicabilis: 74, 6; 95, 29. Inferre: 90, 38. Infigere: 95, 44; 97, 16. Infringere: 74, 26; 90, 19; 102, 2; 114, 1. Ingerere: 12, 11; 29, 7; 59, 17; 91, 5; 94, 25; 94, 55; 99, 16; 101, 6; 105, 3; 114, 25; 123, 10. Inicere: 108, 17. Inlidere: 76, 30. Inligare: 16, 6; 45, 5; 77, 12. Inminere: 2, 6; 15, 6 (though here it probably reverts to the literal meaning); 78, 12. Inmiscere: 87, 27. Inmittere: 40, 6; 74, 34; 104, 28; 106, 9; 114, 12; 119, 5. Inmorari: 2, 2; 40, 4; 88, 1. Inniti: 92, 2; 98, 1. Inpendere (imp-): 14, 4; 117, 31. Inpingere: 4, 11; 29, 10; 74, 21; 95, 3; 95, 37; 117, 1; 119, 6. Inplicare (imp-): 22, 3; 22, 8; 48, 9; 49, 12; 75, 11 (cf. Hense's ap. crit. and A. J. Kronenberg in Class. Quart. I, p. 212, footnote); 104, 15; 105, 5; 109, 18. Inponere: 45, 3; 77, 14; 92, 33; 99, 8; 110, 14 (in a quotation); 115, 9. Inprimere: 106, 5; 114, 20. Inrepere: 38, 1; 105, 6. Inrumpere: 87, 41; 90, 38; 117, 21 (twice). Inserere: 91, 10; 94, 53; 108, 9; 121, 17. Insidere: 33, 6; 95, 37. Insignire: 18, 4; 114, 4. Insinuare: 95, 35. Instare: 22, 4; 24, 26; 71, 35; 108, 12; 114, 24. Insurgere: 40, 8. Intemptatus: 66, 52. Intendere: 66, 12; 71, 16; 71, 19; 78, 15; 92, 24; 110, 6. Intentare: 14, 6. Intentio: 71, 28; 71, 35; 78, 7. Interesse: 83, 1; 123, 10. Intermittere: 36, 10. Interquiescere: 46, 2. Interrumpere: 24, 10. Interscindere: 72, 4. Intervenire: 14, 12; 83, 1 (twice). Invadere: 11, 4; 19, 3; 70, 28; 82, 19; 91, 5; 95, 33; 98, 14; 104, 6; 108, 2; 119, 12; 122, 4. Invenire: 70, 25; 79, 16; 90, 7; 90, 31; 92, 33. Involvere: 25, 4; 26, 5; 94, 58; 95, 61; 114, 4. Iunctura: 114, 15. Iungere: 94, 29.

Labare: 71, 35; 92, 28; 95, 71; 114, 22; 117, 21. Labefacere: 76, 17. Labi: 74, 18; 89, 22; 92, 23; 100, 1; 102, 25; 114, 15. Latebra: 19, 2; 56, 9; 82, 4. Latere: 14, 6; 45, 7; 55, 4; 66, 1; 79, 14; 79, 17; 83, 20; 84, 9; 95, 22; 110, 14 (in a quotation). Latitare: 104, 22. Levare: 36, 11; 99, 15; 117, 19.

Miscere: 3, 3; 72, 7; 78, 28; 90, 34; 99, 27; 102, 22; 102, 28; 109, 4; 109, 14; 118, 10; 119, 12. Mittere: 19, 5; 24, 3; 33, 4; 62, 2; 88, 29; 91, 17; 92, 26; 93, 10 (twice); 94, 53. Moliri: 90, 26. Monstrare: 19, 3. Mora: 7, 4; 58, 29; 71, 36; 78, 9; 91, 6; 91, 18; 94, 18; 101, 2; 102, 23. Morari: 2, 1; 32, 2; 82, 19; 93, 3; 94, 5; 111, 5. Movere: 36, 1; 40, 4;

94, 36; 94, 50; 104, 6; 104, 28 (twice); 114, 8. Mulcere: 87, 40. Mutare: 47, 21.

Niti: 92, 30; 94, 31; 95, 19; 99, 14. Nutare: 35, 4; 122, 8.

Obiacere: 115, 6. Obicere: 81, 27; 87, 34. Obniti: 82, 23; 120, 10. Obrepere: 82, 10. Obruere: 36, 11; 40, 3; 86, 8; 104, 6 (the text is doubtful; see Hense's ap. crit. and A. J. Kronenberg in Class. Quart. I, p. 210); 115, 6. Obstare: 52, 7; 66, 3; 83, 19; 94, 18; 94, 56; 95, 8; 95, 38; 104, 29. Obstrigillare: 115, 6. Obtegere: 115, 7. Occupare: 22, 14; 24, 25; 33, 11; 52, 6; 53, 9; 70, 12; 79, 12; 82, 5; 94, 68; 100, 3; 108, 27; 110, 13; 119, 12; 122, 14. Offendere: 96, 1. Offensio: 92, 24. Opera: 98, 16; 99, 4. Operari: 117, 26. Operosus: 95, 32; cf. 95, 14. Opponere: 43, 3; 65, 21; 85, 37; 115, 6. Opprimere: 66, 20; 71, 37; 94, 31. Opus: 90, 3; 92, 17; 98, 17.

Patefacere: 83, 22. Pellere: 90, 39. Pendĕre: 15, 9; 22, 3; 33, 8; 72, 4; 90, 9; 98, 1; 99, 5; 114, 11; 117, 3; 118, 3; cf. under "Weights and Measures," p. 112. Penetrabilis: 64, 5. Penetrare: 94, 44. Percutere: 21, 2; 34, 4; 71, 19; 102, 28; 114, 15. Perdere: 12, 7. Perferre: 58, 34; 92, 30; 108, 8. Perfringere: 66, 49. Periculum facere: 59, 6; 100, 4. Permiscere: 95, 19; 114, 3. Perplexus: 83, 8; 95, 29. Perrumpere: 66, 3; 89, 2. Persequi: 89, 22; 121, 4. Pertrahere: 110, 9. Perturbare: 45, 9; 95, 28. Perturbatio: 100, 2. Plicare: 95, 2. Ponere: 9, 2; 40, 7; 76, 32; 90, 38; 98, 3; 102, 27; 124, 23. Porrigere: 92, 30; 114, 11. Praecedere: 81, 25 (this example should be added to those given in Antib.[1], II, p. 345 f.). Praecĭdere: 24, 11; 53, 1; 66, 42; 78, 27; 114, 11. Praeferre: 14, 6; 100, 2. Praemittere: 5, 8; 78, 12; 91, 4; 99, 7. Praeoccupare: 75, 16; 94, 13. Praeponere: 124, 4. Praeripere: 79, 5. Praesistere: 24, 4. Praestare: 88, 30; 95, 41; 105, 4; 119, 15. Praestringere: 48, 11; 110, 17 (in a quotation). Praesumere: 24, 1; 74, 33; 91, 8. Premere: 23, 7; 24, 26; 76, 30; 81, 22; 90, 7; 91, 16; 97, 14; 98, 17; 101, 5. Presse: 114, 21. Procĭdere: 114, 11. Procumbere: 18, 3; 114, 22. Producere: 7, 9; 105, 6; 110, 2; 115, 4; 121, 18. Proferre: 19, 3; 40, 12; 79, 10; 90, 28. Proicere: 28, 7; 40, 7; 51, 13; 78, 4; 92, 35; 99, 13; 108, 16; 117, 6; 124, 5. Prolabi: 24, 26; 63, 1. Promere: 94, 53. Prominere: 101, 9. Promovere: 101, 1. Propellere: 90, 17. Prosilire: 92, 34; 94, 56. Prosternere: 26, 4. Protegere: 103, 4. Protrahere: 83, 20; 90, 34; 119, 9. Pungere: 100, 11. Purgare: 98, 14.

Quatere: 30, 1; 91, 4. Quiescere: 49, 1; 91, 2.

Rapax: 95, 36. Rapere: 40, 4; 51, 6; 93, 1 (twice); 95, 36; 99, 31; 100, 3; 101, 4; 108, 37; 109, 18. Recĭdere: 72, 6; 81, 19. Recipere: 15, 8; 50, 9; 64, 10; 65, 1; 79, 14; 95, 34; 108, 2. Recondere: 9, 16; 19, 3. Reddere: 104, 15; 123, 2. Redigere: 39, 6; 84, 2; 88, 29; 90, 38; 108, 27. Referre: 36, 11; 81, 9-10 (discusses the difference between *gratiam referre* and *gratiam reddere*); 100, 3; 101, 4; 110, 8. Reformare: 25, 1. Relabi: 75, 13. Relaxare: 94, 23; 99, 19. Religare: 113, 9. Relinquere: 71, 35; 100, 7; 102, 22. Remissio, 53, 9. Remittere: 15, 6; 23, 1; 23, 3; 66, 12; 71, 19; 88, 17; 92, 23. Repere: 95, 17. Repercutere: 115, 6. Reponere: 36, 10; 94, 26; 94, 33; 95, 57. Reprendere: 95, 46. Reprimere: 90, 28.

Repurgare: 66, 46. Residere: 66, 11. Resilire: 82, 6; 95, 48; 122, 1. Resistere: 94, 61; 110, 7. Resolvere: 15, 6; 30, 11 (twice); 36, 1; 53, 1; 91, 15. Restare: 109, 3. Resurgere: 94, 31; 123, 8. Retegere: 102, 28. Retinere: 20, 7; 21, 1; 95, 37; 115, 6. Retrahere: 66, 17; 79, 7. Revellere: 95, 34; 102, 27. Revolvere: 67, 1; 72, 6; 76, 19; 85, 25. Rumpere: 72, 4.

Secernere: 92, 31; 102, 22. Sedare: 8, 5. Sedere: 90, 26; 95, 22; 115, 11. Sedes: 65, 20; 87, 4. Seponere: 98, 4. Servare: 1, 1; 70, 18; 79, 8; 92, 2. Sistere: 79, 10; 104, 19; 110, 9. Stare: 41, 5; 71, 25; 92, 2; 92, 26; 94, 74; 98, 15; 109, 9; 110, 3; 116, 6; 120, 17; 122, 5. Strenere: 91, 2. Stringere: 107, 5. Subesse: 120, 5. Sublabi: 71, 35. Sublevare: 120, 10. Submittere: 92, 2. Submovere: 9, 13. Subrepere: 7, 2; 89, 9; 90, 6; 104, 1. Subripere: 1, 1; 53, 1; 118, 8. Subsidere: 13, 12; 22, 17; 94, 69; 102, 29; 120, 21. Subsilire: 31, 11. Subsistere: 8, 3; 92, 23; 94, 62. Substituere: 74, 23. Succĭdere: 71, 35. Succurrere: 77, 18. Suggerere: 23, 6; 24, 11; 123, 17. Summittere: 36, 9; 74, 30; 82, 11; 84, 13; 90, 22; 98, 18. Summovere: 41, 3; 94, 60; 99, 27. Superiacere: 34, 1. Surgere: 44, 5; 46, 2; 91, 13; 95, 14; 99, 14; 122, 1. Suspendere: 23, 7; 41, 3; 58, 8; 78, 13; 84, 12; 90, 8; 97, 14; 98, 1; 101, 9. Sustinere: 104, 25.

Temperare: 72, 7; 74, 28; 84, 2; 107, 8. Tenax: 66, 32; 92, 3. Tenere: 22, 11; 23, 6; 46, 1; 50, 7; 70, 15; 95, 35; 111, 5; 113, 11. Terere: 117, 20. Titubare: 11, 2; 114, 22. Tollere: 43, 2; 93, 10; 95, 70; 99, 32; 113, 25 (?); 123, 4. Torquere: 90, 24; 108, 10; 100, 2; 117, 5. Tradere: 50, 8; 62, 1; 78, 4; 83, 22; 90, 28; 95, 31; 99, 27; 107, 12; 110, 5; 110, 10; 111, 2; 121, 23; 123, 8. Traducere: 108, 14. Traductio: 85, 1. Trahere: 46, 1; 77, 12; 88, 28; 94, 13; 100, 10; 101, 14 (twice); 114, 12; 116, 5 (in a quotation); 121, 21; Lib. XXII (Exc. Gell.), 10. Traicere: 83, 25; 95, 8. Transferre: 51, 11; 63, 3; 67, 7; 80, 2; 90, 29; 92, 22. Transilire: 13, 6; 20, 4; 23, 7; 39, 5; 64, 2; 69, 1; 74, 34; 93, 5. Transmittere: 22, 17; 93, 4; 99, 5; 102, 4. Trudere: 41, 9; 74, 21; 82, 19.

Usus: 78, 20. Uti: 90, 7. Utilis: 102, 30.

Vacillare: 114, 23. Vergere: 23, 6; 78, 5; 81, 17. Versare: 90, 41; 110, 9; 114, 13. Versari: 88, 3; 94, 26; 97, 1; 104, 21. Vertere: 8, 4 (evertere?); 91, 11; 104, 2. Vexare: 89, 18; 91, 1. Vibrare: 107, 5. Violare: 123, 16. Vis: 53, 12; 65, 1; 70, 28; 102, 13. Vitare: 114, 4. Volutare: 66, 17; 79, 12; 82, 3; 117, 19. Volutatio: 48, 8; 71, 27; 99, 9; 101, 9. Volvere: 52, 8; 71, 1; 82, 20; 91, 7; 94, 67; 101, 5.

The only comparisons to be mentioned under this head are Ep. 109, 11 (mental influence, to physical); and Ep. 123, 14, where the different attitude of those who descend and those who ascend leads, through an implied comparison, to a metaphorical description of descending into pleasures and ascending into difficulties.

CONCLUSIONS

As a result of our study we now feel justified in drawing the following conclusions:

The range of Seneca's metaphors and comparisons is very large, covering, with a few exceptions which have been noted in the appropriate places (see pp. 36, 45, 88, 89, 90, 133, 150, 159, and 167) practically the entire field of the private and public life of the ordinary Roman, and demonstrating the " multa rerum cognitio " which is conceded to him by Quintilian, Inst. Or. 10, 1, 128. His favorite sources for figurative expressions are the human body and its affections, especially diseases (Seneca himself was always more or less of an invalid) ; the relations of master and slave; the legal and financial spheres; warfare and conflict; and the various phases of travel by land and sea. Not only is the total of metaphors and comparisons a large one, but the great number and variety of the individual expressions used is particularly noteworthy.

The great majority of the examples are drawn from the language of daily life (the proverbial character of many of them being manifest), and from the commonplaces of the teachers of rhetoric and philosophy. This was to be expected of an avowed Stoic, the son of the author of the " Controversiae " and " Suasoriae," the pupil of Sotion (cf. Ep. 49, 2 and 108, 17-20), and the enthusiastic admirer of Fabianus (cf. Dial. 10, 10, 1; Ep. 11, 4; 40, 12; 58, 6; and the whole of Ep. 100, especially sect. 12). He himself does not hesitate to indicate in a number of instances the source of the figure which he uses. The 'popular' element in his style, which is criticized by Gellius, N. A. 12, 2, 1, appears in this department of it, as elsewhere; though here, at least, it may be reckoned a merit rather than a fault (cf. H. Weber, " De Seneca philos. dicendi genere Bioneo," pp. 39-41).

Seneca's claim to distinction as regards the use of metaphor and simile is not on the ground of originality in their inven-

tion, but is securely based upon his great skill in the application and variation of those already familiar, and the vividness and detail of some of the descriptions with which he accompanies them. The latter characteristic is seen in such passages as Ep. 13, 2-3: "Non potest athleta magnos spiritus ad certamen adferre, qui numquam suggillatus est: ille, qui sanguinem suum vidit, cuius dentes crepuere sub pugno, ille, qui subplantatus adversarium toto tulit corpore nec proiecit animum proiectus, qui quotiens cecidit, contumacior resurrexit, cum magna spe descendit ad pugnam. Ergo, ut similitudinem istam prosequar, saepe iam fortuna supra te fuit, nec tamen tradidisti te, sed subsiluisti et acrior constitisti. Multum enim adicit sibi virtus lacessita;" Ep. 49, 6-9: "Securi est et ex commodo migrantis minuta conquirere: cum hostis instat a tergo et movere se iussus est miles, necessitas excutit quicquid pax otiosa collegerat. Non vacat mihi verba dubie cadentia consectari et vafritiam in illis meam experiri. 'Adspice qui coeant populi, quae moenia clusis ferrum acuant portis.' Magno mihi animo strepitus iste belli circumsonantis exaudiendus est. Demens omnibus merito viderer, si cum saxa in munimentum murorum senes feminaeque congererent, cum iuventus intra portas armata signum eruptionis expectaret aut posceret, cum hostilia in portis tela vibrarent et ipsum solum suffossionibus et cuniculis tremeret, sederem otiosus et eiusmodi quaestiunculas ponens: 'quod non perdidisti, habes. Cornua autem non perdidisti: cornua ergo habes' aliaque ad exemplum huius acutae delirationis concinnata. Atque aeque licet tibi demens videar, si istis nunc inpendero operam: et nunc obsideor. Tunc tamen periculum mihi obsesso externum inmineret, murus me ab hoste secerneret: nunc mortifera mecum sunt" (cf. Ep. 32, 3; 45, 9; 59, 7-8 quoted from Sextius; 82, 4-5; and 113, 27-28 taken in part from Posidonius); Ep. 73, 16 "Semina in corporibus humanis divina dispersa sunt, quae si bonus cultor excipit, similia origini prodeunt et paria iis, ex quibus orta sunt, surgunt: si malus, non aliter quam humus sterilis ac palustris necat ac deinde creat purgamenta pro frugibus;" Ep.

70, 2-4, where life is compared to a voyage (cf. Ep. 88, 7); Ep. 107, 2-3, where life is compared to a journey; Ep. 74, 7-9, where the gifts of fortune are compared to the distribution of gifts at the public games; and Ep. 100, 5-6, where the style of Fabianus is compared to a well-proportioned house. Other examples are Ep. 21, 10; 23, 8; 65, 3, 5-8, 13, 17; 66, 42-44; 71, 12-16; 78, 5 (cf. 75, 6-7); 78, 15; 79, 13; 80, 3; 80, 7 (cf. 120, 22); 84, 6-7; 84, 12-13; 85, 41; 92, 17-18; 95, 15-19; 95, 68-71; 102, 24-26; 102, 26-27; 102, 28 (cf. 110, 6-8); 118, 2-4; 119, 1-2.

We gain an important clue to our author's method and motive in using these figures, from his own words in Ep. 59, 6 (commenting upon a letter from Lucilius): "Invenio tamen translationes verborum ut non temerarias ita quae periculum sui fecerint. Invenio imagines, quibus si quis nos uti vetat et poetis illas solis iudicat esse concessas, neminem mihi videtur ex antiquis legisse, apud quos nondum captabatur plausibilis oratio: illi, qui simpliciter et demonstrandae rei causa eloquebantur, parabolis referti sunt, quas existimo necessarias, non ex eadem causa qua poetis, sed ut inbecillitatis nostrae adminicula sint, ut et dicentem et audientem in rem praesentem adducant;" and especially Ep. 75, 2: "Si fieri posset, quid sentiam, ostendere quam loqui mallem." Cf. Quint. 8, 3, 62: "Magna virtus est, res, de quibus loquimur, clare atque, ut cerni videantur, enuntiare. Non enim satis efficit neque, ut debet, plene dominatur oratio, si usque ad aures valet, atque ea sibi iudex, de quibus cognoscit, narrari credit non exprimi et oculis mentis ostendi." It is his desire to visualize, as it were, the ethical and moral principles which he advocates, and to emphasize and perfect the conception of them by presenting them from as many different angles as possible, which leads him to make such large use of illustrative figures.[1] Sometimes, indeed, this desire, in connec-

[1] "The rhetoricians were teachers, and being teachers, knew the value of metaphor and simile, which lend wings to the seeds of doctrine, and which plant them in the field of the ear." B. L. GILDERSLEEVE in A. J. P. XXIV (1903), p. 104.

tion with the comparatively limited circle of topics which he treats, causes him to overdo the matter in a way which justifies Fronto's criticism of him (p. 155 f., Naber) as "redundantem hominem" whose figures "eandem sententiam miliens alio atque alio amictu indutam referunt." Yet, on the whole, there is sufficient variety to prevent monotony, for we do not often find the same figure applied again to a given subject in the same way; and sufficient good taste to prevent his falling into the faults of "verba prisca aut ficta . . . et translationes inprobas figurasque dicendi" which he criticizes in Ep. 108, 35 (cf. Ep. 114, 10). It must be admitted, however, that he is sometimes guilty of an awkward mixing of metaphors, as in Ep. 12, 4 (potio) quae mergit, quae ebrietati summam manum inponit; Ep. 59, 9 apertis pectoribus haurimus (cf. 99, 5); Ep. 70, 4, where, after a beautiful metaphorical description commencing with "praenavigavimus vitam" in sect. 2, he says "alios vita velocissime adduxit . . . alios maceravit et coxit"; Ep. 95, 37 in bonum pronos citius educit ad summa; and Ep. 108, 8 fundamenta . . . semenque virtutum. Other passages which are open to criticism on the same score are Ep. 28, 7; 33, 5; 74, 4; 95, 59 and 64; 104, 22; and 111, 2 and 3.

In length, his tropes and similes vary from single words to passages extending through several sections of the text, as Ep. 81, 7-11, 17-20, 26-29 and the whole of Ep. 119. Examples of sustained or developed metaphors (in addition to those already given to illustrate vividness and detail) are: Ep. 1, 3-5 (time as a debt that cannot be repaid); Ep. 12, 6 ('orbits' of periods of life); Ep. 19, 2-4 latebram . . emineat . . appareat . . per obscurum . . recondaris . . tenebras . . lucis; Ep. 21, 1 posita . . pervenire . . inpediat . . relicturus . . transiturus . . retinet . . recessurus . . casurum . . ascenditur; Ep. 21, 1-2 fulgor . . fulgore . . umbram . . lumine inlustris . . clarum; (cf. Ep. 93, 5 and 110, 6); Ep. 22, 3 inplicuisti, solvas . . abrumpas . . solvendi . . abrumpas . . pendere . . cadere; Ep. 22, 8 aestus . . volutabatur . . referet pedem, non vertet terga, sed sensim recedet in tutum . . evadere;

Ep. 23, 5 tenuem . . perfusoriam . . invecticium . . fundamento caret . . solidum; Ep. 23, 6-7 in praecipiti . . vergit . . modum tenuit . . subeat . . tenore . . viam . . transiluit . . transmittuntur . . suspensi et vagi; Ep. 28, 9-10 deprehendas . . coargue, inquire in . . accusatoris . . iudicis . . deprecatoris; Ep. 29, 10 pensionem remisses . . sordide . . aeris alieni . . debeo; Ep. 30, 1 quassum . . obluctantem . . degravat . . attolli . . pondere incubuit; Ep. 30, 5 Bassus noster videbatur mihi prosequi se et conponere et vivere tamquam superstes sibi et sapienter ferre desiderium sui; Ep. 33, 5 per lineamenta sua ingenii opus nectitur, ex quo nihil subduci sine ruina potest; Ep. 33, 7 fulcire . . stare . . innitatur; Ep. 33, 10-11 sequitur . . ibo . . vestigia . . via . . propiorem planioremque . . muniam . . duces . . patet . . occupata; Ep. 37, 3-4 liber . . servilis . . subiecta . . dominos . . imperantes . . libertas . . subicere . . reges; Ep. 39, 5-6 in inmensum . . modum . . finem . . sine termino . . metitur . . redigis; Ep. 40, 7-8 celeritas . . ponere . . non proicere, et pedetemptim procedere . . velocitatem . . vadentem; Ep. 41, 9 trudimus . . revocari . . retinet . . inpellit; Ep. 42, 7-9 gratuita . . inpendimus . . emere . . iactura . . vilius . . quanti deferatur . . pretium . . datur . . incremento . . iactura; Ep. 49, 2-3 velocitas temporis . . apparet respicientibus . . ad praesentia intentos . . praecipitis fugae transitus . . transiit . . loco . . aspicitur, una iacet . . in idem profundum cadunt; Ep. 66, 23 hoc erit ex servorum habitu dominum aestimare . . dominium . . serva . . possessionis . . libera et invicta . . premuntur; Ep. 69, 4 pretium . . auctoramento . . promittit . . mercede . . gratis; Ep. 71, 25-26 onera rigida cervice sustollat, qui supra fortunam existat . . extolli . . deprimuntur . . stare . . iacent . . succidere mentem et incurvari et succumbere . . stat rectus sub quolibet pondere . . ferenda . . cadere . . cecidisse . . vires . . oneri ferendo (cf. Ep. 76, 30; 78, 13; and 102, 24-26); Ep. 71, 35 labent . . prodeant . . sublabantur aut succidant. Sublabentur . . ire et niti . . retro eundum est . . nemo profectum ibi invenit, ubi reliquerat. Instemus; Ep.

72, 9 deprimitur . . extollitur . . in caelum adlevatur . . defertur ad terram . . praecipitationis . . in . . chaos decidunt; Ep. 72, 10-11 in conspectu . . concutiuntur . . defluunt . . in sicco . . in portu . . fluctus; Ep. 76, 32 (following a comparison with actors and costumes) adornatus . . nudum inspice: ponat . . exuat . . intuere; Ep. 77, 12-13 ibis . . eunt . . trahit . . sequetur . . comitabitur . . perventurum . . ibas? Nullum sine exitu iter est (cf. Ep. 94, 50-51); Ep. 79, 2 devoretur . . exest . . pascitur . . alimentum; Ep. 79, 12 tenebris . . visu clara prospexerit . . diem . . redditus caelo (cf. Ep. 102, 28); Ep. 80, 4-5 (slavery); Ep. 84, 5 apes debemus imitari, etc.; Ep. 85, 32 (arts as servants; wisdom as mistress); Ep. 88, 29 temperantia . . imperat, etc.; Ep. 91, 3 inclinant . . firmum et erectum . . concussus . . adgravant . . pondus; Ep. 92, 2 submittit . . stat . . summa . . innixus . . sustinetur . . cadere . . constare; Ep. 92, 23 decidere . . labi . . subsistat . . ad imum devolvi, retinet in summo; Ep. 94, 29 diversis locis iacent sparsa . . contrahere . . in unum conferenda sunt et iungenda; Ep. 95, 17 febrium . . impetu saevientium . . repentium . . venientium; Ep. 95, 36 evaserunt . . profectus . . obsecuntur . . in transitu rapuit; Ep. 95, 55 complectamur . . adplicemus . . innexae; Ep. 99, 7 spatii . . currimus . . comitatum . . eodem tendentis . . intervallis . . praemissus . . iter emetiendum . . antecessit; Ep. 99, 9 lubricum . . tempestate mobilius. Iactantur . . transeunt . . volutatione; Ep. 100, 8 (of the style of Fabianus) humilia . . parum erecta . . depressa . . plana. Ep. 102, 27 corpus inhabitatum diu pone: scindetur, obruetur, abolebitur; Ep. 104, 17 sequuntur . . sequerentur . . abessent . . fers illa, non ducis . . premunt; Ep. 107, 4-5 tiro . . in nos deriguntur . . fixa . . vibrant . . veniunt . . perventura . . stringunt; Ep. 108, 27 (based upon Vergil's "fugit inreparabile tempus," G. 3, 284, quoted in sect. 24) temporis pernicissimi celeritatem . . retinere . . relicti . . quod fugit occupandum est; Ep 110. 3-4 gradum sibi struxit in praeceps . . eminentem adlevavit . . staret . . cadunt . . cadere . . exi-

tum spectes, ultra quem . . deiecit; Ep. 114, 23-24 (the mind as king, or tyrant); Ep. 115, 2 oratio cultus animi est . . circumtonsa . . fucata et manu facta . . ornamentum; Ep. 115, 3-7 (developing the metaphor "animum boni viri . . inspicere"); 118, 1 exigis . . rationes conferamus: solvendo . . convenerat . . difficilis: bene credi . . in anticessum dabo; Ep. 118, 6 excelsa . . iaces . . pervenit, humilia . . escendere . . summum, gradus; Ep. 120, 22 agere . . multiformes . . personam . . exuimus . . praestare . . exitum.

Somewhat akin to this are the cases where Seneca resumes a figure which he has employed in an earlier part of the discussion. The most striking instance of this is in the letters of the first three Books. Starting with the word *lucellum* in Ep. 5, 7, he whimsically assumes that the moral precept or quotation with which he concludes these letters is a "debt" which he owes to his correspondent, and he rings a surprising variety of changes on this metaphor. The examples are: Ep. 5, 7; 6, 7; 7, 10; 8, 7 and 10; 10, 5; 12, 10; 14, 17; 15, 9; 16, 7; 17, 11; 18, 14; 19, 10; 20, 9; 21, 7; 22, 13; 23, 9; 26, 8; 27, 9; 28, 9; and 29, 10. This feature is further exemplified in such passages as Ep. 26, 4 laturus sententiam, 5 iudicaturus sum, 6 mors de te pronuntiatura est . . iudicium; cf. Ep. 124, 2 iudicant . . iudicarent, 3 iudicibus . . arbitrium, 4 constituit . . sententia . . pronuntiet, 5 iudicat; Ep. 33, 1 inaequalitatem . . eminent, 4 eminere . . inter paria; Ep. 33, 7 sub alio moveris? Impera, 8 respicere ad magistrum, 10 tutelae suae fiunt, 11 non domini; Ep. 65, 3, 5-8, 13, 17 (artist and statue, to illustrate difference between "cause" and "material"); Ep. 74, 19 muniendi etc., 22 munitio; Ep. 76, 31 (comparison with actors), 32 adornatus, etc.; Ep. 77, 3-4 viatici quam viae . . viam . . peragere . . iter . . desines . . desinendum, 12-13 ibis etc.; Ep. 81, 7-11, 17-20, 26-29 ('paying debts'); Ep. 84, 1 alit lectio ingenium, resumed and expanded in sect. 6-7; Ep. 84, 3 ('imitate the bees'), resumed in sect. 5; Ep. 85, 8 (taming the affections and vices compared to taming wild animals), resumed, with slightly different application, in sect.

41; Ep. 92, 5, 'external benefits are like a spark compared with the sun,' resumed with more detail in sect. 17-18; Ep. 95, 12 praecepta . . sine radice, 59 (simile with leaves), 64 (implied comparison with branches); Ep. 100, 1 effundi verba, carried through sect. 2, resumed in sect. 10; Ep. 102, 23 and 26-27 (preparation for higher existence compared to parturition); Ep. 108, 6 and 8-9 (going to a philosopher compared to going to the theatre); Ep. 122, 3 and 10 (comparison of nocturnal revels to a funeral); Ep. 124, 8 (comparison of an infant to a tree or an animal), resumed in sect. 13.

Finally, we may mention the following characteristics:

(1) Massing of several metaphors or comparisons on the same theme. Examples of this are: Ep. 1, 1 tempus . . auferebatur aut subripiebatur aut excidebat, collige et serva . . tempora eripiuntur . . subducuntur . . effluunt; Ep. 2, 3 (discursive reading compared to travel, food, medicine, healing a wound, a plant); Ep. 16, 3 philosophia . . adhibetur . . ut dematur otio nausia . . format et fabricat . . disponit . . regit . . demonstrat, sedet ad gubernaculum . . derigit cursum; Ep. 33, where the whole letter is a series of figures to illustrate and support the proposition that the Epicurean writings are not superior to those of the Stoics because of the fact that they are better adapted for quotation; Ep. 66, 42-43, where the idea of death is variously expressed by *decessit, mors . . praecidit . . interrupit, solutus est, continuata mors somno est, extinxit, exanimatos, extortos, exitus, desinunt;* Ep. 71, 2-3 (the necessity of having a definite plan in life illustrated by comparison with the painter, the archer, and the sailor); Ep. 71, 12-14 (the alteration in the character of the Roman State compared to the changes of the earth, the sky, the universe, the heavenly bodies, and the human race); Ep. 76, 8-9 (man compared to a vine, a deer, beasts of burden, a dog, lions, peacocks, and horses), cf. Ep. 79, 8-9; 90, 4; and 124, 10-11; Ep. 91, 9-10, where a number of different metaphorical phrases are applied to the destruction of cities; Ep. 97, 10-11 (the art of living contrasted with that of the pilot, the physician, and the

orator). Other instances may be seen in Ep. 9, 7; 41, 6; 66, 26-27; 80, 7-9; 84, 3-10; 94, 5-6; 95, 3; 117, 17; 117, 26; 118, 14-17.

(2) Combination of metaphor and comparison, the one leading to the other, or interwoven. Comparison is followed by metaphor in Ep. 2, 4; 7, 1; 9, 5; 13, 2-3; 28, 6; 40, 7; 41, 5-6; 48, 10; 49, 8-9; 51, 13; 53, 7-8; 58, 32-33; 65, 16; 66, 20; 66, 23; 71, 3; 71, 19-20; 71, 24; 71, 31; 72, 8 (quoted from Attalus); 74, 5; 74, 19; 74, 33; 76, 31; 79, 11-12; 84, 3-5; 84, 10; 88, 7; 88, 9; 93, 4; 94, 38; 96, 2; 99, 29; 102, 1-2; 102, 24-26; 104, 18; 114, 22; 123, 14. Metaphor is followed by comparison in Ep. 13, 8; 18, 15; 33, 1; 52, 4; 66, 20; 66, 52; 73, 16; 79, 13; 89, 19. Examples of metaphor and comparison alternating or interwoven are: Ep. 1, 3-5; 8, 2; 21, 1-2; 32, 3; 37, 1-2; 42, 7-9; 50, 9; 66, 26-27; 70, 2-4; 74, 7-10; 75, 6-7; 77, 3-4; 78, 3; 80, 4-5; 80, 7-9; 85, 8; 89, 1-2; 92, 17-18; 95, 12, 59 and 64; 95, 67-71; 111, 2-3; 115, 3-7; 118, 2-4.

(3) Revitalizing of trite metaphors, as: Ep. 8, 2 (salutares); Ep. 11, 10 (rigidus, remissioris), cf. 81, 4; Ep. 11, 10 ad regulam prava non corriges; cf. 20, 3; 95, 59; and 98, 3; Ep. 15, 9 caeca cupiditas . . praecipitat; Ep. 18, 15 (exardescere); Ep. 19, 6 (iugo); Ep. 19, 7 (implebunt); Ep. 19, 12 (beneficia) conlocata, non sparsa; Ep. 21, 11 (debes); Ep. 22, 7 (oneri); cf. 92, 16 and 33; Ep. 25, 1 (duram); Ep. 33, 1 (inaequalitatem, eminent), followed by comparison with a forest, cf. sect. 4 quocumque miseris oculum, etc.; Ep. 34, 2 ego quom vidissem indolem tuam, inieci manum, exhortatus sum, addidi stimulos nec lente ire passus sum, sed subinde incitavi: et nunc idem facio, sed iam currentem hortor; Ep. 35, 4 natare . . prout tulit ventus; Ep. 42, 5 meministi, cum quendam adfirmares esse in tua potestate dixisse me volaticum esse ac levem et te non pedem eius tenere, sed pennam. Mentitus sum? Pluma tenebatur, quam remisit et fugit; Ep. 45, 5 nectimus nodos et ambiguam significationem verbis inligamus ac deinde dissolvimus; Ep. 50, 6 (obsequens), cf. 95, 4; Ep.

52, 1-2 (fluctuamur); Ep. 52, 6 non perduxit, sed extraxit; cf. 70, 19; Ep. 58, 1 verborum . . paupertas, immo egestas . . in egestate fastidium; Ep. 65, 15 (fer sententiam); Ep. 66, 2 (rectus); cf. 88, 13; Ep. 66, 42 (mors) vitam . . in medio flore praecidit; Ep. 72, 4 (domestica); Ep. 78, 27 (inmatura); cf. 98, 11; Ep. 79, 18 tenue est mendacium: perlucet, si diligenter inspexeris; Ep. 80, 1 (impediet); Ep. 81, 2 (certam manum); Ep. 82, 20 (volvuntur, solvere); Ep. 84, 13 confragosa in fastigium dignitatis via est; Ep. 88, 3 (circa, latius, longissime) Ep. 88, 9 (consonet, discrepent); Ep. 89, 1 (corpus, membra); cf. 95, 52; Ep. 90, 34 (investigaverit); Ep. 93, 8 (amplissimum); Ep. 94, 23 (frenos); Ep. 94, 56 (calcandum); Ep. 95, 1 (diem suum); Ep. 95, 43 (of a legacy hunter) vultur est, cadaver expectat; Ep. 98, 1 (adventicio); Ep. 99, 3 (solida, umbras); Ep. 100, 2 non effundere videtur orationem, sed fundere . . sine perturbatione, non sine cursu tamen veniens; cf. sect. 10 (oratio) non est violenta nec torrens, quamvis effusa sit; non est perspicua, sed pura; Ep. 100, 7 (compositio) salebrosa et exiliens; Ep. 104, 22 huius vitae fluctuantis et turbidae portus; Ep. 109, 16 videre . . excaecat . . dispectum . . vident; cf. 102, 28 (caligo, etc.); Ep. 110, 3 (contingere, accidere); Ep. 115, 18 solidam felicitatem, quam tempestas nulla concutiat; Ep. 116, 2 da ius lacrimis tam iuste cadentibus; Ep. 120, 22 infra humilitatem vere iacentium; Ep. 124, 4 sensus, obtunsa res et hebes.

In conclusion I would claim that the results of our investigation amply support the truth of the statement made in the Introductory Remarks, that much light can be thrown upon Latin style and phraseology in general by a thorough study of the figurative language of individual authors; and that prose writers as well as poets should be included in such a study.

LIFE

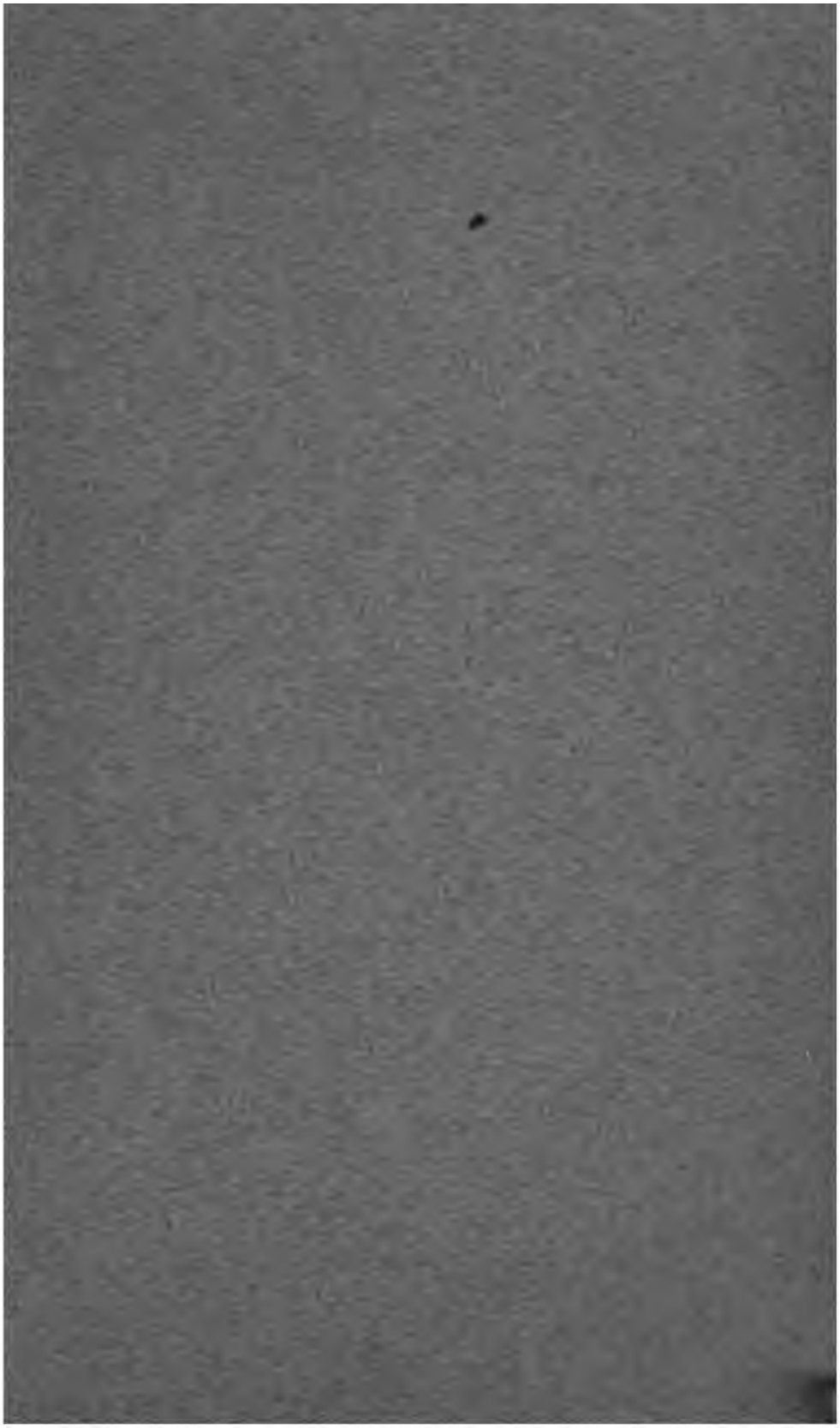
Charles Sidney Smith was born at Washington, D. C., on the 21st day of July, 1867. He took the regular academic course at Princeton University, from which he was graduated in June, 1888, with the degree of A. B., and in 1891 received the degree of A. M. from the same institution, after having passed two more years in graduate work there under Professors Packard, Winans, Orris and West.

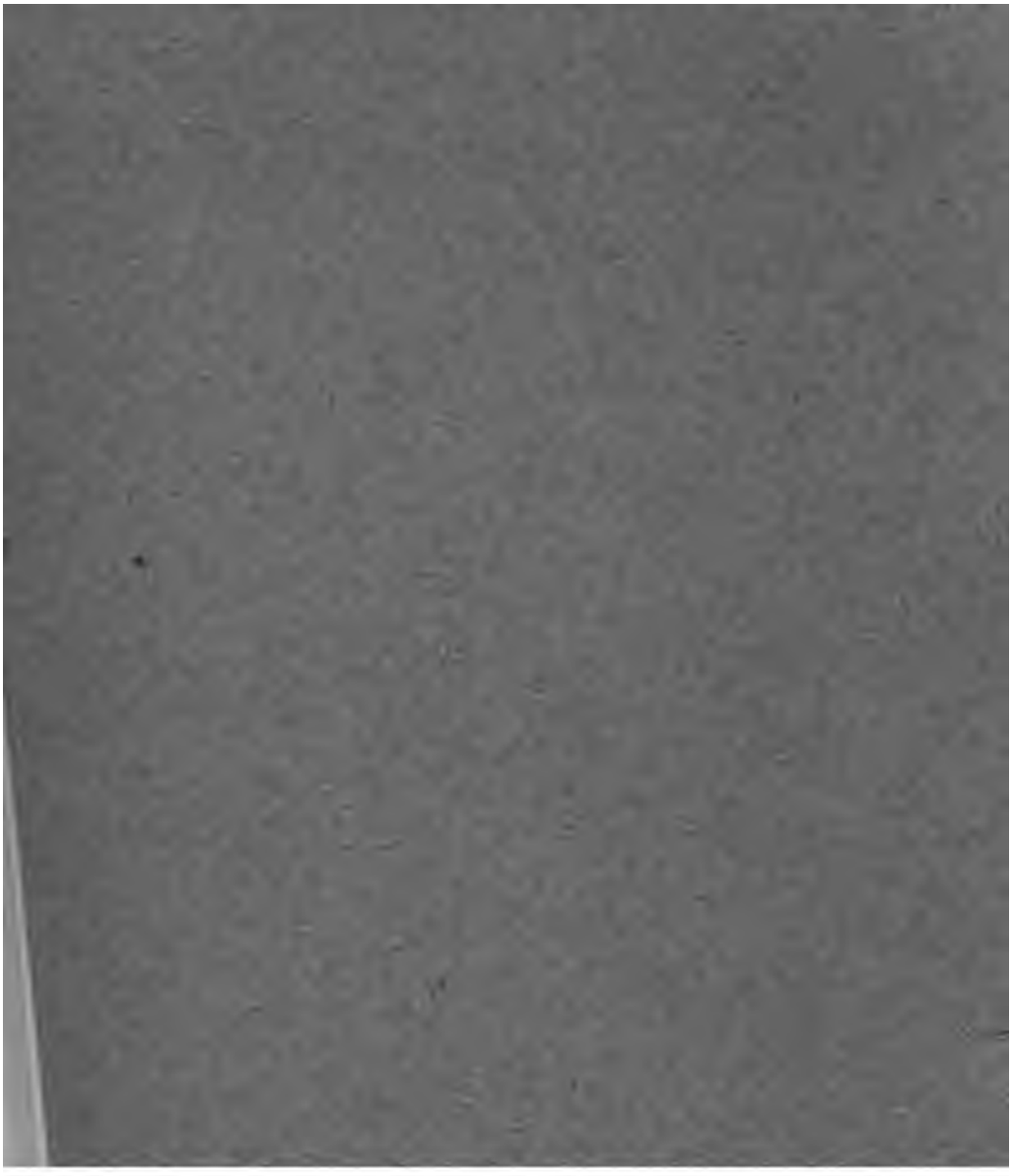
He was for a year assistant master of the Dupuy School in Trenton, N. J., and was then appointed instructor in Latin in Princeton University, which position he held from September, 1891, to June, 1897.

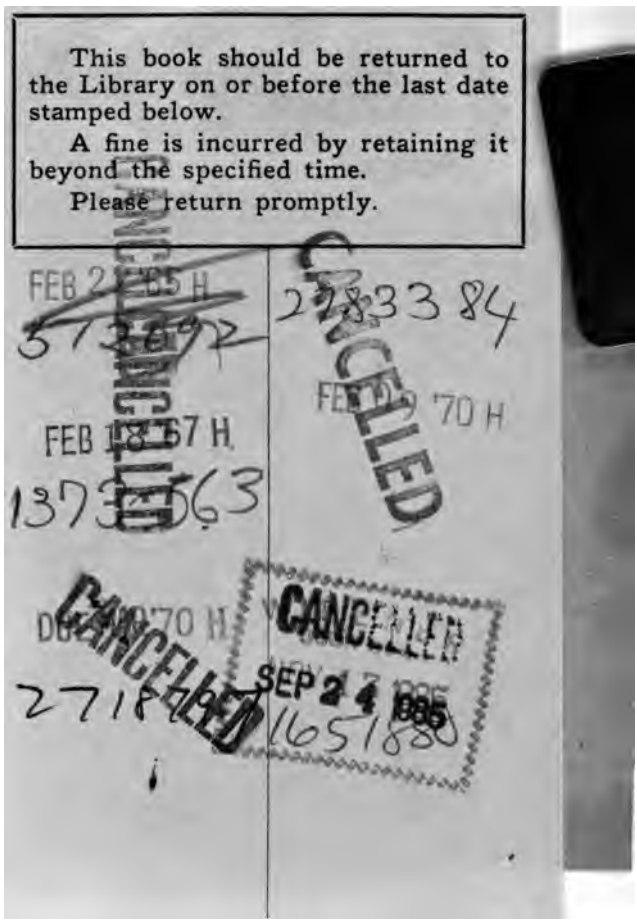
The academic year of 1897-8 was spent by him at the University of Leipsic, where he attended the lectures of Professors Ribbeck, Wachsmuth, Lipsius, Gardthausen, Brugmann, Sievers, and Windisch; and, on returning to America, in the fall of 1898, he entered the Johns Hopkins University as a graduate student, with Latin as his principal subject and Greek and Sanskrit as his subordinate subjects. He attended the courses given by Professors Warren, Gildersleeve, Bloomfield, Smith, Miller, and Wilson, and the lectures on archæology and art by Dr. Mitchell Carroll (now Professor of Classical Languages at the George Washington University). He was appointed to a university fellowship for the year 1900-1901, but resigned in order to accept the position of assistant professor of Latin and Greek in the George Washington University and was promoted to a full professorship in 1907, which position he still holds. In the fall of 1905, however, he obtained a year's leave of absence in order to devote that time to further study at the Johns Hopkins University.

He wishes to acknowledge his great indebtedness to all those who have directed his studies; but especially desires to make

mention of his deep obligations to Professors Kirby F. Smith and Basil L. Gildersleeve, and the late Professor Minton Warren, who have been to him not only teachers but friends, whose high scholarship has been a constant inspiration to his own efforts and an ideal for his ambitions, and whose unfailing kindness and assistance have been invaluable to him and have merited a gratitude which, while it cannot be adequately expressed, will never be forgotten. Of each he would say, in the words of Seneca (Ben. 2, 24, 4), "Numquam tibi referre gratiam potero; illud certe non desinam ubique confiteri me referre non posse."



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